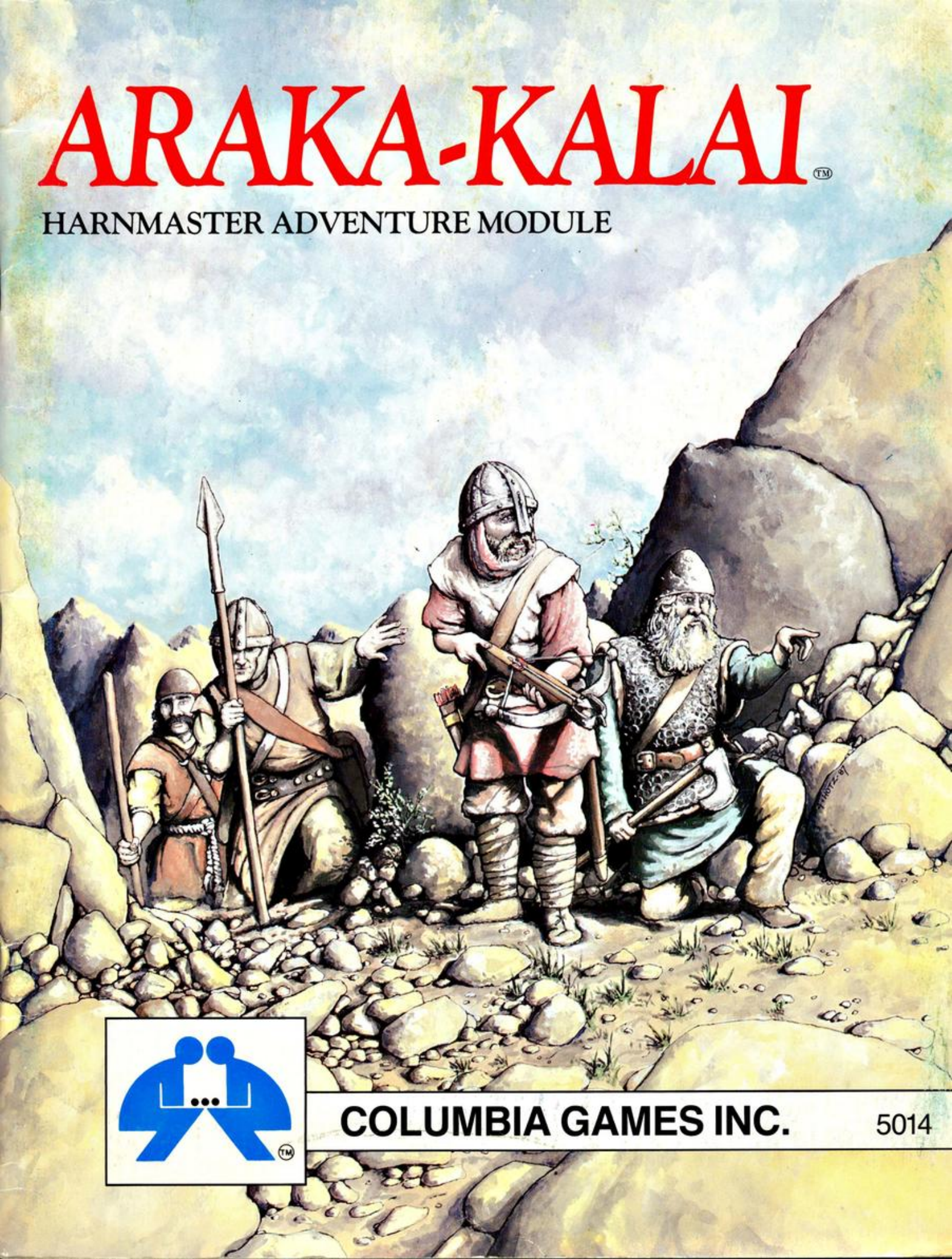
ARAKA-KALAI™

HARNMASTER ADVENTURE MODULE



COLUMBIA GAMES INC. 5014

ARAKA-KALAI

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INTRODUCTION

Araka-Kalai is our first adventure module for HARNMASTER. Since the first publication of the Harn regional module in 1983, we have often been asked to produce adventure modules as well as environmental background. We resisted this temptation because we had not printed the HARNMASTER rules and we believed that no other rule system meshed "perfectly" with the environment we had created for Harn.

The publication of HARNMASTER has solved that problem for us, and hopefully, for you. What we have chosen to do in Araka-Kalai is to present environmental information in our familiar Encyclopedia Harnica format, and include a sixteen page pull out HARNMASTER adventure insert.

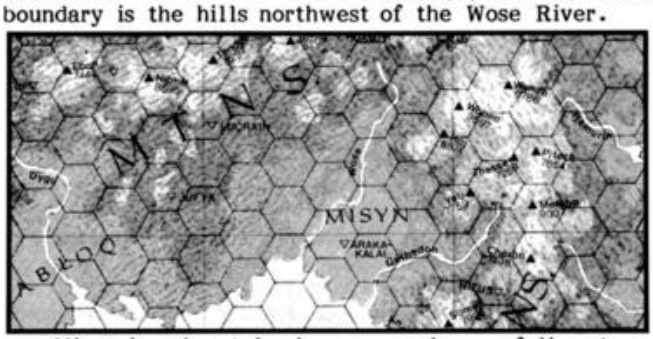
After considerable debate, we settled on the adventure format you hold in your hand. We believe we have provided enough detail so that GMs can begin play with the minimum of preparatory work, but not so much detail that we have locked them into rigid paths. The philosophy of Harn has always been to provide an intelligent, cohesive background that does not stifle the GM's creativity. This is what we have tried to do with the adventure scenarios.

We are particularly interested in your reaction to Araka-Kalai. At the moment, we plan to present Kiraz and probably Ridow in a similar format to that used here. We are also thinking of producing "pure" adventure modules, that is adventures set with no associated Encyclopedia Harnica articles. We are also considering adventures that make extensive use of environmental material we have already published. An example of this would be an adventure involving the political intrigues in Rethem and Kanday. This would draw heavily on the Rethem and Kanday modules and would assume that GMs were familiar with them.

We have provided a Feedback card for your response to Araka-Kalai. We welcome your letters, suggestions, praise, and criticism, of this and all our products.

Misyn

Misyn is a woodland plain on the northeast shore of Lake Benath. Sometimes described as the "Kingdom" of the god Ilvir, Misyn also has a unique geography that is not found elsewhere on Harn. The "borders" of Misyn are rather vague; its southern boundary is usually considered to be the Gethedon River, the northern boundary is the hills northwest of the Wose River.



Misyn is a karst landscape, made up of limestone etched by the flowing of water, with great caves and sinks hollowed out by the decending water table, and compacted by collapse within itself. The result is an alien landscape hosting a variety of distinctive features. Hills, valleys, towers, windows (collapsed tunnels), and sinkholes, are characteristic of the area. The gradual weakening of the porous limestone through the corrosive effect of running water, plus alternate freezing and thawing and collapse, has inspired some persons with visions of creation and destruction by an unearthly entity. A representative cutaway of the Misyn landscape is shown below. This is meant to show the range of landforms in the area, and does not represent a specific location.

The area's dominating feature is a huge sinkhole. According to legend and doctrine of the Ilviran church, this is Araka-Kalai, the dwelling of the god Ilvir. An ancient tower stands on a rocky island in the center of the "Pit of Ilvir". Around the island, partially filling the sinkhole, is a liquified, fermenting sludge. Beneath the sludge lies a freshwater lake fed by an exposed underground stream that enters the pit through the side of the sinkhole.

The sludge emits a powerful odor that can be detected from a distance of over a mile. The stench is indescribable: it has been compared to a combination of rotting dairy products, corpses, and feces, but this hardly does it justice. During the winter months, steam rises from the pit, and this, together with clouds rolling off the lake and settling against the mountains, provides an ominous backdrop to an already eerie setting. Rainfall in Misyn is above average, and provides the only relief from the permeating stench in the air.

The shallow and slow moving Wose River, running through northern Misyn, is sometimes referred to as the "Cloaca of Ilvir". The river has periodically been flooded by a grey green sludge similar to that found in the pit of Araka-Kalai, although far less pungent. The Wose and the Gethedon are fed by numerous wide, shallow streams that drain Misyn.

South of the pit of Araka-Kalai the ground slopes gently down to Lake Benath. Northeast of the pit, the land slopes upwards towards the Felsha Mountains. The foothills of Hoj and Yeb peaks begin a few miles northeast of Araka-Kalai.

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History

Tens of thousands of years ago, well before the arrival of the Earthmasters on Kethira, the geological processes which formed the landscape of Misyn began. Beneath the plain of Misyn, underground streams fueled by rainwater and glacial runoff began eroding the limestone rock. As the water penetrated deeper, caverns below the surface were formed. Slowly the water table descended, leaving several caves relatively dry. Containing enough water to sustain lakes, pools and rivers, an inhabitable underground environment was gradually formed.

The Divine Arrival

The five thousand years between the departure of the Earthmasters (see MELDERYN module) and the arrival of the Sindarin (see EVAEL module) is now known as the Lost Years, "an age of dragons, trolls and fell beasts that would defy description and harm the eye...". Some scholars believe that during the Lost Years there was considerable geological upheaval; Harn may have become separated from mainland Lythia during this time. Others speculate that the departure of the Earthmasters may have opened a "door" to another world or plane of existence that allowed various bizarre entities to reach Kethira. Proponents of this theory believe that it was during the Lost Years that Ilvir arrived on Harn. Whether or not this is true is unprovable, although it is as plausible a theory as any. Generally, however, it is not a point of view accepted by Ilvirans.

Many believe that the deeper reaches of Araka-Kalai exist simultaneously on Kethira, and in a desert (the so-called Blasted Plains) on Yashain. This theory suggests that the visible manifestations at Misyn are only a small part of the whole.

Whatever the case, it is clear that Ilvir has resided at Araka-Kalai for several thousand years. Sindarin and Khuzdul legends generally ignore Ilvir, although a journal fragment dating c.6800 BT found in Kiraz warns "...venture never beyond the Rayeshas east, for there is noisome peril best let brood alone". A few old Sindarin songs mention the "worm eternal" who abides "in filth beside the sweet water". Both these references, particularly the elven songs, are open to other interpretations and may have nothing to do with Ilvir.

Common Ilviran doctrine suggests that Ilvir came to Misyn after the ten gods entered into the Concordat of the Illimitable Tome, the laws which govern divine conduct. It is believed that Ilvir had gathered quantities of godly flesh as payment for various services to other gods, and having acquired the Sundered Claws of Agrik, made his home at Araka-Kalai, located "...on two worlds", and there began to create his strange creatures. For several millenia he laboured in isolation, "worshipped" only by those of his bizarre creations that possessed a semblance of sentience. (See GODS OF HARN module.)

Jarin Worship Begins

The Jarin migrations to Harn were caused primarily by the pressures of Pharic barbarians who were in turn fleeing the expansion of Ketari militarism in east central Lythia. Although most of the Jarin who arrived on Harn were essentially refugees, several groups believed themselves to have been "summoned" from the continent by Ilvir to be his flock. These groups seem to have worshipped a diety known as "the Father creator" on Lythia; whether this was an aspect of Ilvir, or whether the Jarin simply blended theologies is unclear.

The "summoned" Jarin were led by a man (?) called Ormanoam. He united many of the disparate groups and founded a temple complex on a coastal island north of present day Arone in Orbaal. This "mother temple" spawned innumerable semi-autonomous sub-orders which spread throughout Harn. As these orders spread their version of Ilviranism, and formed their own subdivisions, Ormanoam's temple gradually declined in importance.

The first Jarin Ilviran worshippers arrived at Araka-Kalai c.1100 BT. This date is somewhat speculative, although it seems unlikely that the purported home of Ilvir would have been long ignored by his clerics. One of the primary sources of documentation for this and other events of the early church are the Ochrynn Manuscripts, an extensive chronicle of events which seems to have been begun about 700 years ago, and may have compiled several earlier sources. It is a somewhat rambling work, and it is clear that some, at least, of its early chronicles are blatant forgeries, but it is nonetheless one of the few sources of Ilviran history. The quotes below are taken from the Ochrynn Manuscripts.

> *"Crossing the great mountains we came upon a river that one among us named Gethedon. ...we continued through a fearsome landscape at the edge of the great lake. ...all among us halted, speechless... A great presence was in our midst, in the air surrounding us. We could feel the Master with us, beckoning us to draw nearer. ...the pit lay before us, the mist rising from it. Some among us fled as fear overtook them. ...those true of heart drew closer, our spirits blending with the holy spring that spawned the river of life."*

These first pilgrims do not seem to have spent much time at the site, and although there is evidence that Araka-Kalai was visited regularly over the next centuries by pious Ilvirans, particularly those "feeling the call" to the priesthood, no attempt was made to establish a permanent settlement there for almost eight hundred years.

Order of the Ochre Womb

The Ochrynn Manuscripts tell us that a small mendicant band of Ilviran priests and worshippers established the Order of the Ochre Womb c.284 BT and took up residence on Klega Stream, about a mile from the Pit of Araka-Kalai. Some scholars, including some in the Ilviran church, are highly skeptical about this date, and believe that the applicable passages in the Ochrynn manuscripts are forged. The Order of the Ocre Womb accepts the date without question.

The first independent verification of the settlement on the Klega dates from 72 BT. The journal of Cheka the Wanderer, a mendicant Ilviran cleric who lived in the first century BT, mentions his visit to "the brothers who dwell beside the sacred Pits". It seems clear from this and a limited number of other sources that the foundation of Ochrynn village is most accurately dated as c.100 BT.

It was probably at this time that the "Serpent's Tongue", the sacred path that leads from Ochrynn to Araka-Kalai was constructed. The Ochrynn manuscripts claim that the path, and the five stone monoliths called the "Gates of Conception" that lay beside it were "laid upon the earth by the Prince of the Fatherless Multitude", but most scholars, regardless of their theological view, regard that passage as fantasy. Nonetheless, it cannot be denied that the Serpent's Tongue and the Gates of Conception are imbued with unusual effects. (See the Ochrynn map key for further details.)

Within a few decades, Ochrynn had become the penultimate destination for Ilviran pilgrims. It is sometimes argued, particularly by the clerics of the Ochre Womb, that the existence of the temple village was the inspiration for the pilgrimages. It grew quickly, and at its peak (about 200 TR) it had a population of several hundred.

Construction of Ilvir's Tower

In 12 TR, the Order of the Ochre Womb began its most ambitious project. Limestone was quarried and a causeway was built across the pit to the central island. Foundations were set, and masons began the construction of a round tower, originally known as the Temple of Ilvir. This construction was denounced as heresy by various elements of the Ilviran church, but no action was taken. The disparate and independent nature of the religion prevented any overt action by the opponents of the Ochre Womb. Nonetheless, after much debate, the clerics of the Ochre Womb agreed to call the structure Ilvir's Tower. This seems to have satisfied the doctrinal opponents of the construction. Records of the debates have been lost and are poorly chronicled and the exact points of difference are long forgotten.

Following its completion in 21 TR the Tower was occupied and maintained by the clerics of the Ochre Womb. Although it was not called a temple, it was effectively the headquarters of the order. Although a shrine and temple existed in Ochrynn village, the leaders of the order spent considerable time in the Tower.

The first exploration of the caverns beneath Araka-Kalai was undertaken during construction of the Tower. Because of fear of flooding, a dam was built to control water flow into the central pit. Much of what is now known of the underground complex was discovered at this time. As was the case with the construction of the Tower, some elements of the church opposed any exploration of the caverns or the building of the dam which "interfered with the will of the Brooder". This point of view has been held by a significant minority of Ilviran clerics to the present day.

Order of Sudelrhynn

By the middle of the second century TR the order of the Ochre Womb was easily the largest Ilviran order on Harn, and had surpassed Ormanoam's temple in importance. Despite, or perhaps because of its success, numerous factions arose within the order. The largest of these, which held the belief that the tenets of Ilvir would be better served by making the church more accessible, broke away from the Ochre Womb, eventually founding the Order of Sudelrhynn the Bearer of Loam at Leriel c.180 TR. It quickly became the predominant order of Ilvir, a position it holds to the present day. The order of the Ochre Womb, which had never shown any particular interest in dominance, accepted this change of affairs with equanimity.

Gargun Raids

Following the death of Lothrim the Foulspawner in 120 TR Gargun gradually spread throughout Harn. This had a major effect upon human history, particularly in eastern Harn, where Gargun incursions helped to trigger the Migration Wars in the second century. For several decades, however, the Misyn plain escaped the ravages of the Gargun. It is generally believed that the orcs were wary of Araka-Kalai, or kept at bay by Ivashu in the the region. Although pilgrims occasionally met with misfortune at the hands of roving Gargun bands, Ochrynn was left unmolested. Whatever the case, by 274 TR they seem to have overcome their fear, and began a series of raids which gradually increased in severity.

In 298, after more than two decades of conflict, Ochrynn was attacked and destroyed by a swarm of Gargu-viasal escaping the Nizus colony. Only a handful of inhabitants escaped the carnage. The Gargun colony of Jufyx was founded by this swarm. There is no evidence that the swarm attempted to enter the caverns of Araka-Kalai. The survivors of Ochrynn fled to Leriel.

The destruction of Ochrynn ended what little dominance remained to the order of the Ochre Womb. Since that time Leriel has been the most important center of Ilviranism. For several decades after the sack of Ochrynn, only the boldest or most devout pilgrims made their way to Araka-Kalai. The formidable dangers of crossing the mountains, when worsened by the presence of Gargun colonies and the absence of a reasonably safe destination, deterred all but the bravest or most fanatical Ilvirans.

Ochrynn Refounded

In the spring of 358, after six years of debate, a group of clerics and lay worshippers from Leriel attempted to re-establish Ochrynn. Two months after their arrival they were massacred by a large band of Gargu-hyeka from Gifuso. The survivors, led by Aslynn of Jaksyn, returned to to Leriel. Aslynn, although pressured to abandon the project by the grandmaster of the order of Sudelrhynn, was determined to re-establish Ochrynn. By 361 he had found enough persons willing to make a second attempt and had hired a small company of mercenaries from Kaldor. This latter action shocked the conservatives of the order of Sudelrhynn, who were disgusted by the use of non-Ilvirans in a "sacred mission".

Despite criticism and opposition, this second attempt succeeded in refounding Ochrynn, and with it the order of the Ochre Womb. Aslynn's mercenaries were a sufficient force to protect the small settlement from wandering menaces, and many of the men converted to Ilviranism and settled in Ochrynn. These events, and the obvious success of Aslynn's project, did much to remove opposition to his project, and the flow of pilgrims to Araka-Kalai gradually began to increase.

In 429 the order of the the Ochre Womb began construction of their temple at Ochrynn. This ambitious project was financed from the donations of the pious,

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and took over a century to complete. The intent was to provide a place of "study and contemplation" for pilgrims and for the resident clergy. The most prized possession of the order, the Ochrynn manuscripts (which had "miraculously" escaped the destruction of the settlement) were to be housed in a great "archive dedicated to the Brooder." The length of time that construction took, and some over-estimation of potential revenues caused modifications to be made to the original plan. The final result, while impressive, falls far short of the first vision.

With the building of the temple, the frequency and number of pilgrims to Araka-Kalai increased dramatically. Shiran, Tashal, and Leriel became the primary assembly points for Ilviran pilgrims, and Ochrynn was visited by several hundred persons every year. This practice has been maintained to the present day. The map below shows the significant routes to Araka-Kalai.

Besides the pious, Araka-Kalai also attracts the curious, many drawn by the attraction of achieving proximity to a god, even if it is one they do not worship. Araka-Kalai has also been visited occasionally by adventurers, lured by tales of hidden wealth or objects of arcane power. Whatever their motivations, some of these visitors have converted to Ilviranism after arriving at Araka-Kalai.

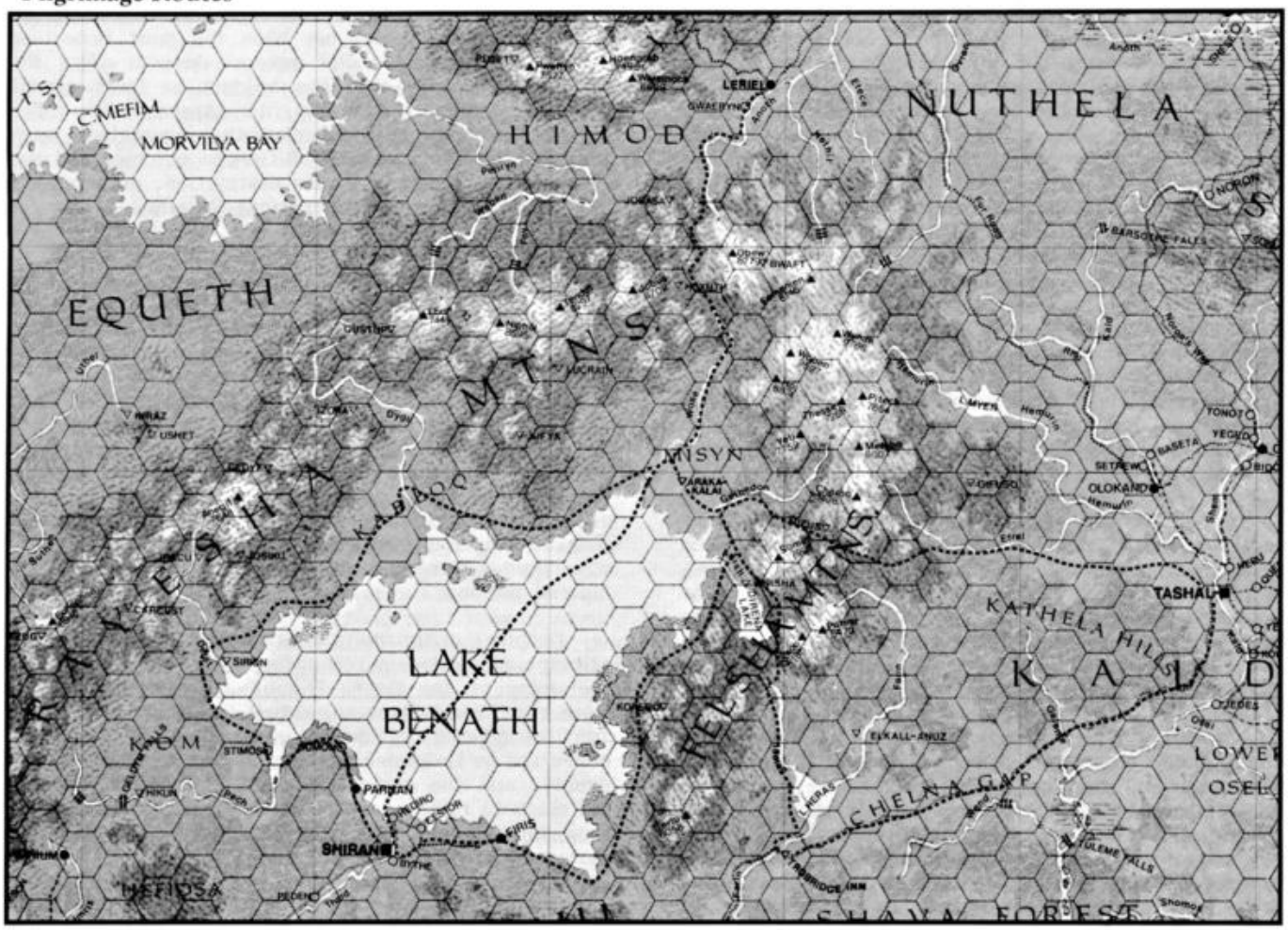
Foundation of the Dark Order

In 692 a dissident group of clerics at Ochrynn founded the Dark Order. Their doctrine, which is detailed on page 26, essentially argued for a "Ladder of Creation" theory of Ilviranism, in which all life is considered to be the invention of Ilvir. They further believed that all life is immortal, and all creatures return to Araka-Kalai for eternal rebirth after death. The Dark Order called for the revision of the definition of "Ivashu" to include all forms of life, including humans.

The clerics of the Dark Order were disgusted by the "slighting of the Brooder" involved in the supplying of Ivashu to the Pamesani games. Although they were vocal in their opposition to the practice, they had little effect on what proved to be a profitable venture for the Ochre Womb.

In 703, seeking the "holy darkness of the Brooder" the clerics of the Dark Order descended into the caverns of Araka-Kalai, to "better commune with the Maker of All". Contact has been lost with these exiles, and despite some evidence to the contrary, it is generally assumed that they have long since perished.

Pilgrimage Routes



Ochrynn

The religious community of Ochrynn lies on the shallow Klega Stream a mile northwest of the pit of Araka-Kalai. Ochrynn has a permanent population of about one hundred, which includes a number of isolated farmsteads off map to the west. Ochrynn's population often doubles or triples during the pilgrimage season in late fall and early winter. Ocrynn is the only civilized human settlement in Misyn.

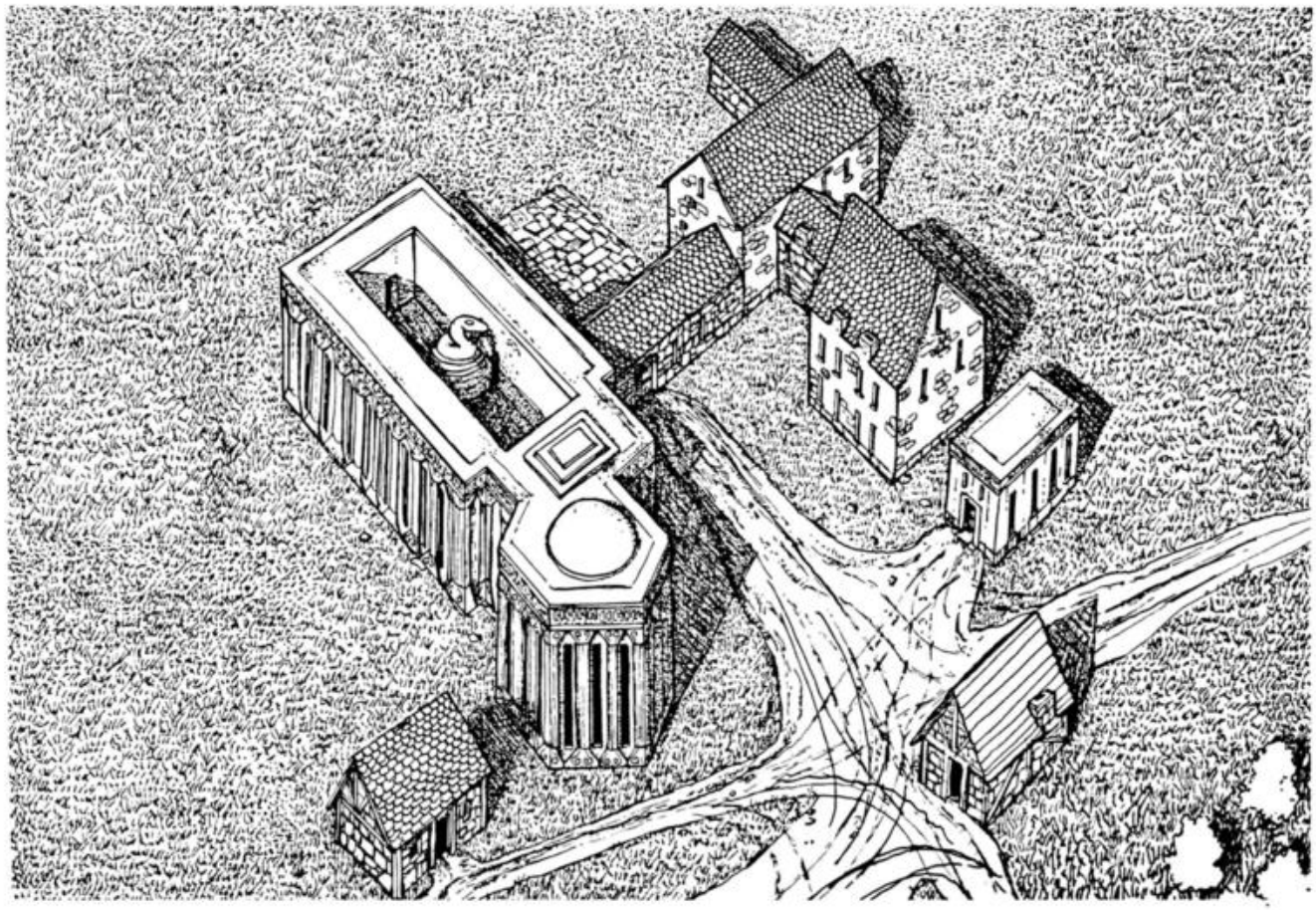
Technically, everything in Ochrynn is administered by the order of the Ochre Womb. All businesses are, in theory at least, owned and managed by the clerics of the order. In practice, most establishments are run by accredited guildsmen who are allowed considerable freedom in their activities, providing they pay a tithe to the church. This is generally assessed as ten percent of annual profits. For obvious reasons, most of the guild franchises in Ochrynn have been in the hands of pious Ilviran clans for several generations. It goes without saying that an Ochrynn franchise is not likely to be highly profitable.

Ochrynn has almost nothing in the way of a cash economy. Only pilgrims, occasional curious visitors, or wanderers in Misyn are likely to pay silver for anything at the settlement. Commerce between residents of Ochrynn is largely barter or, even more commonly, simply a matter of cooperation. The remoteness of Ochrynn and its general lack of contact with the outside world has given the inhabitants an insular and self-protective view of the world.

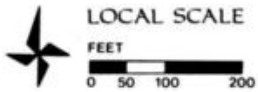
Theoretically, the "head of state" of Ochrynn is Ilvir. In reality the settlement is governed by the grandmaster of the order of the Ochre Womb and a few advisors. In practical terms there is no real need for a civic authority. There are few disputes, and the self-sufficient and supportive nature of the residents of Ochrynn means that most problems are settled with reasonable amity. Observers have commented (with varying degrees of praise or scorn) that Ochrynn is the only working model of political anarchy known to exist.

The other "official" of note is the "Protector" of Ochrynn. Additionally, there are five "Hands of the Protector", who are essentially Yeomen soldiers. Both the Protector and his Hands are holdovers from the band of mercenaries that assisted in the refounding of Ochrynn in 361. Most of these eventually converted to Ilviranism and settled at Ochrynn, and their descendants still serve the settlement. Most males at Ochrynn, including the clerics of the order, have some basic training at arms and can be organized into a militia at need. These have proved to be an effective force against the occasional threat from Gargun, bandits, and wandering Ivashu. When necessary (usually only during pilgrimage season) the Hands also serve as a police force.

Due to various factors Ochyrnn is one of the most unique and unusual communities on Harn. Not only is it extremely remote and not subject to secular authorities, but it is not uncommon for the more peaceful varieties of Ivashu to wander through the settlement on their way from the Pits of Araka-Kalai.



ARAKA-KALAI
GM MAP



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1. TEMPLE OF ILVIR
A temple of the order of the Ochre Womb. Plans are given on following pages.

2. LIVESTOCK PEN
Some goats, cattle and horses that belong to the order are kept here. The order also has a few sheep and pigs that are allowed to range freely over the surrounding area. Care of the livestock is the responsibility of junior acolytes.

3. STUDY
This is used by priests of the order as a place of relaxation, meditation, and study. By long standing tradition it is forbidden to speak while in the study.

4. HERBALIST/PHYSICIAN
The residence and workshop of Erech of Davys, a member of both the Physicians' and Apothecaries' guilds. Erech is a thoughtful, elderly man. A pious Ilviran, he has a highly intellectual view of the god, one that is often regarded by the local clergy as over-serious.

5. LIBRARY
This finely built white marble building houses the order's library. Its most prized possession is the lavishly illuminated Ochrynn Manuscript. Several less valuable "working" copies are also kept here.

6. IVASHU CELLS
These buildings (and some lower pits) were built in 689 to house Ivashu captured for shipment to Shiran. "Care and feeding" are the responsibility of acolytes under the direction of the Keeper of Ivashu.

7. KLEGA FORD
Klega Stream is nowhere more than six feet deep, although during spring runoff it sometimes rises as high as twelve feet. The ford is extremely shallow (one to two feet) and in mid-summer is reduced to a trickle.

8. THE SMILING NOLAH (Brigyne of Halwar)
Size: 6 Quality: *** Prices: average
Brigyne came to Ochrynn in 706. A former courtesan at the famed Crimson Palace, Brigyne bought out her contract with the house in 704, and using her savings, and the infatuation of the Shiran Innkeepers' guild syndic, was granted a guild franchise. During her time in the Crimson Palace, Brigyne had come under the influence of Tabryn of Bargael, the High Priest of the order of Seafarer Ibenis, and became an enthusiastic convert to Ilviranism in 701. She undertook a pilgrimage to Araka-Kalai in 706, becoming a "pilgrim of the fifth stone" (see 15). She opened her inn in 707. Brygyn is a strikingly attractive woman of forty eight. She has been known to practice her old occupation if she finds a guest interesting or attractive. This is always a matter of her choosing; no amount of money will convince her otherwise.

9. LORYK'S END (Ernal of Vessyr)
Size: 5 Quality: *** Prices: average
Loryk's End has existed for two centuries. It was founded by Loryk of Vessyr, Ernal's ancestor, and is the most popular hostelry with pilgrims. The walls and tables of the common room are carved with the names of countless visitors.

10. WOODCRAFTER (Jordyk of Dalgan)
Size: 4 Quality: **** Prices: high
Jordyk specializes in various intricately carved icons for sale to pilgrims.

11. METALSMITH (Clemaen of Resal)
Size: 3 Quality: *** Prices: average
Clamaen is also the Protector of Ochrynn.

12. THE HOUSE OF CLAWS (Torryk of Clees)
Size: 3 Quality: *** Prices: average
Torryk is a potter. He sells various Ilviran "souvenirs", which range from sacred objects blessed by the clerics of the Ochre Womb, to the most tacky and dubious trash.

13. LEXIGRAPHER (Sorsen of Turyn)
Size: 3 Quality: **** Prices: high
Sorsen specializes in producing illustrations or brief histories of pilgrims' visits to Araka-Kalai. During pilgrimage season he and his two apprentices are kept very busy.

14. TENTMAKER (Petryn of Kalyk)
Size: 5 Quality: *** Prices: average
Petryn specializes in making tents for pilgrims. During pilgrimage season there is almost invariably less space than there are pilgrims, and Petryn does a good business supplying temporary shelter.

15. THE SERPENT'S TONGUE
This path leads to the Pit of Araka-Kalai. The trail passes five stone monoliths called the "Gates of Conception". On each of the Gates is an inscription, written in Old Jarinese in the Khruni script. Old Jarinese bears a certain similarity to Modern Jarinese and Khruni is the precursor of the modern Runic script. Traditionally, any pilgrim who recites an inscription to the High Priest of the Ochre Womb receives a certificate of his devotion. A person who reaches the fourth gate is called a "pilgrim of the fourth stone" etc. Since many pilgrims are illiterate, and few of those that are literate can read the script and language on the Gates, it has become common practice to allow pilgrims to draw the first few runes of the inscription as proof of their devotion.

The fifth Gate is set in the foundation of Ilvir's Tower in the pit of Araka-Kalai. According to legend and common Ilviran belief, the sixth Gate stands within the court of Ilvir. A pilgrim who reaches the sixth stone, and returns to recite the inscription, is held in awe by most Ilvirans. Few persons attain this degree of piety.

Although the stones appear to be similar to those found in other areas settled by early Jarin cultures, there is evidence to suggest that they are imbued with magical or divine properties. Most pilgrims feel a sense of undergoing progressively harder "tests" as they arrive at each Gate. Non-adherants who have walked the Serpent's Tongue find it a harrowing experience. (Most non-Ilvirans who have arrived at the Pit of Araka-Kalai have taken a different route.) The Gates seem to emanate an effect similar to that of the Savoryan spell "Spirit Block" (see HARNMASTER). Persons who have seen the inscriptions find themselves unable to repeat them or describe the Gates except to the High Priest of the Ochre Womb.

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Temple of the Ochre Womb

Construction of the temple began in 429 and took over a century, being completed in 541. The temple is made of locally quarried limestone. The length of time needed for construction, and the modification of plans due to financial considerations has resulted in a structure that melds various architectural styles. The original plan called for the entire temple to be faced with Telen marble, but this proved to be far too expensive, and only the library (map key 5) and the west wing of the temple are decorated in this manner.

The West Wing

This wing of the temple is devoted to the spiritual needs of the community. After the library, it was the first part of the temple to be built. Completed in 471, its architecture shows considerable influence of the Corani Imperial style. The outer walls of this wing are faced with white marble, and are decorated by bas-relief carvings of fluted pillars. These are topped by a frieze depicting various figures from the Ilviran mythos.

Chapel

The hexagonal chapel is surmounted by a dome, the design of a master mason from Telen. The dias and altar are designed so that the congregation faces towards Araka-Kalai. The six statues around the room are stylized serpents coiling around a vaguely humanoid figure. The windows are fifteen feet high, beginning four feet from the floor.

Chapel Antechamber

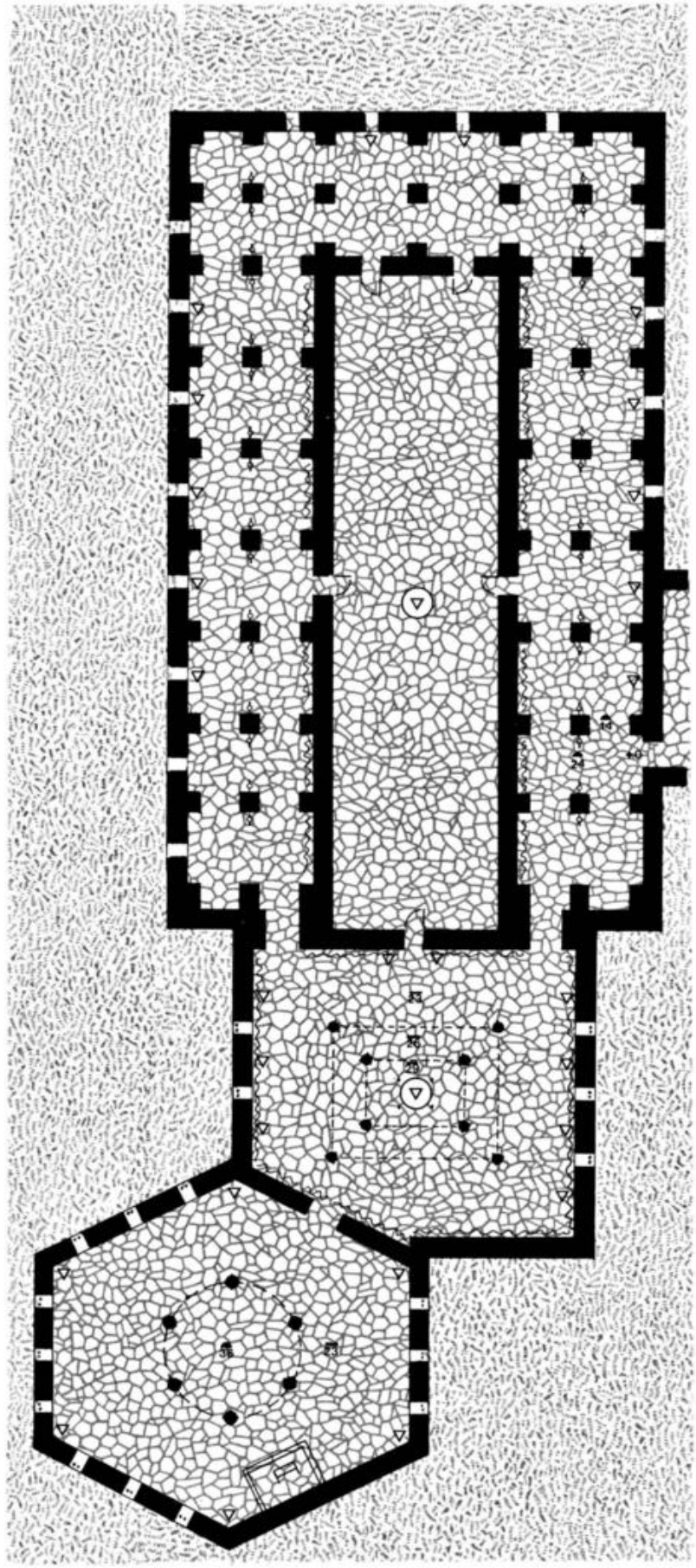
The central feature in the antechamber is a large (14' high) statue of a coiling serpent exuding numerous appendages which take the form of various common types of Ivashu. The statue is made of dark veined white marble and is decorated with semi-precious stones. The other nine statues in this room repeat the motif of the central figure on a smaller scale. The chamber floor is decorated with mosaic tiling in a geometric pattern.

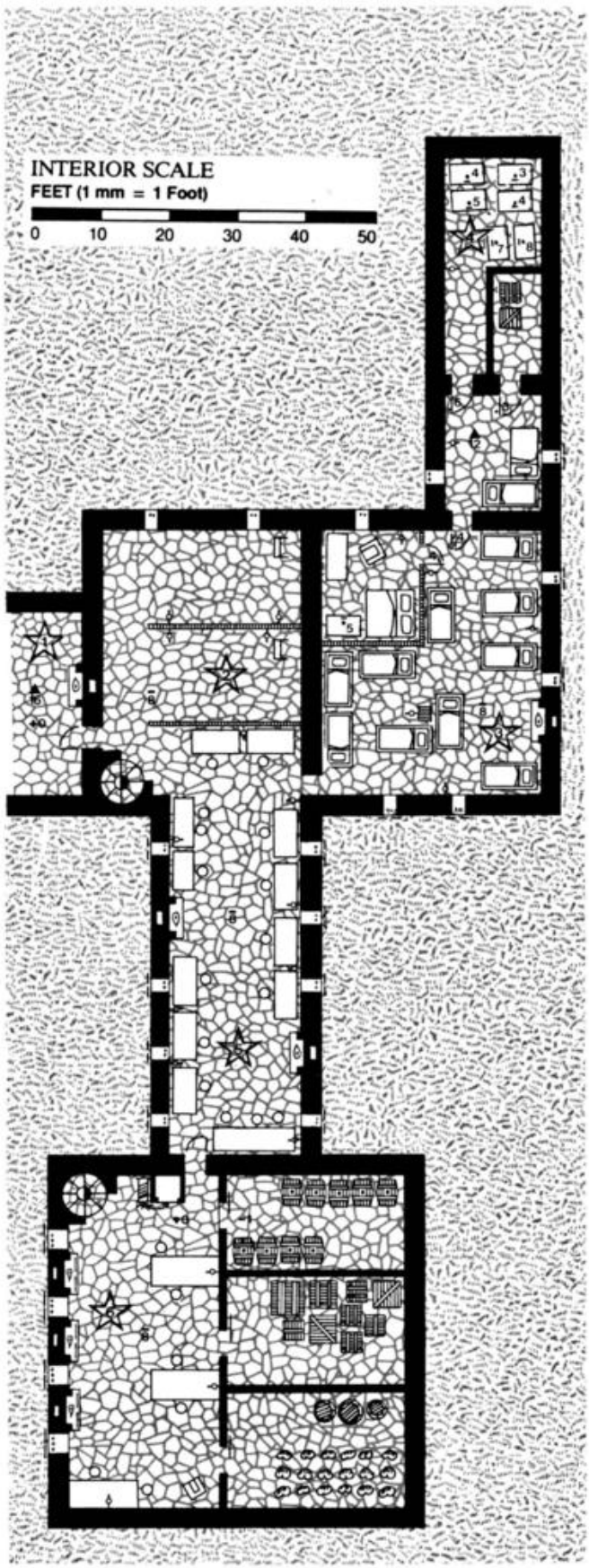
Gallery

The gallery is tiled with a similar pattern to that in the antechamber. The tapestries decorating the inner wall are made of finely woven wool. They have no pattern, but are simply alternating swathes of yellow and brown. The statues along the outer wall depict various figures from the Ilviran mythos. The gallery is a quiet, meditative place, softly lit with high, narrow windows. The roof is vaulted, held up by large, elaborately carved arches.

Courtyard

The courtyard is dominated by a fifteen foot high statue of a serpent, its body knotted in what appear to be endless coils. Its head is uppermost, its eyes, made of grey quartz, facing Araka-Kalai. It is swallowing a pair of severed claws. This is a representation of Ilvir and the Sundered Claws of Agrik, from which, according to orthodox doctrine, the deity makes the Ivashu.





The East Wing

This wing of the temple is used as a residence, and services the earthly needs of the members of the order. It was a much later addition than the west wing, and was the final part of the temple to be completed. Most of the east wing is two stories. For reasons of space, only the ground floor is shown.

(1) Entrance Hall

This is the eastern end of the hall that connects the east and west wings of the temple. The walls are decorated with a mural showing a diorama of Misyn.

(2) Tutorial Rooms

These rooms are used for the instruction of acolytes and pilgrims. The walls are decorated with murals showing various common elements of the Ilviran mythos.

(3) Dormitory

This dormitory houses acolytes of the order. There are usually several empty beds, and it is possible for pilgrims to rent space for payment of a nominal fee. The private chamber is that of Alyse of Shune, the Mistress of Acolytes. Alyse is a robust, easy going priestess in her mid-forties, and is a great favorite of the acolytes. Other priests and senior acolytes have private chambers on the second floor, directly above the dormitory.

(4) Treasury

Most of the order's wealth is stored here. Most of this has been acquired from pilgrims who have made donations to the temple.

(5) Workroom

As is often the case in the church of Ilvir, the clerics of the Ochre Womb are well known for there creative works. Fine illuminated manuscripts, woven tapestries, and wood, stone or metal sculptures are among the many products of the priests' artistic talents. Some of these are produced for sale to pilgrims, most are done for "the greater glory of Ilvir", and a few are special commissions from wealthy patrons.

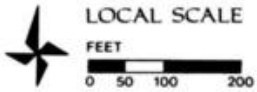
This room is used in common by the priests and acolytes of the order. The desks are not specifically assigned to anyone, although it is a tacit rule that the needs of priests supersede those of acolytes.

(6) Kitchen

The culinary arts are among those practiced by the clerics of the Ochre Womb. Several exotic dishes were invented or refined in this kitchen, and a few wealthy gourmets have made pilgrimages to the order's dining room. The dining room is on the second floor above the kitchen. Prepared food is sent up on the dumb waiter at the north end of the kitchen.

Brewing and wine making are also practiced by the clerics. The ales and beers suffer from the poor water available locally, but the clerics make an excellent liqueur called Ocryne which is exported to Shiran.

ARAKA-KALAI
GM MAP



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1. ILVIR'S TOWER
This was built by the order of the Ochre Womb between 12 and 21 TR. Originally, it seems to have served as a shrine to Ilvir, although the exact intent of the builders is by no means clear. The temple has been slowly crumbling ever since its construction. Some believe that the fumes from the pit are gradually disintegrating the stone. It is still visited periodically by clerics of the order of the Ochre Womb and the occasional bold pilgrim. Many pilgrims believe that the tower was built by Ilvir himself. Clerics of the Ochre Womb do nothing to discourage this belief. Plans are given on following pages.

2. KALAK ISLAND
Kalak Island is something of an anomaly in Misyn. Although most of the geological formations in the region are sedimentary, Kalak Island seems to be a single pillar of black marble. Since marble is a metamorphic rock, and is not usually found naturally in isolation, some scholars have taken the island's existence as proof of "otherworldly" activity at Araka-Kalai. Kalak is derived from an Old Jarinese word meaning "god's hand".

3. THE PIT OF ARAKA-KALAI
Although the contents of the pit are keyed as water, the only resemblance between the fetid sludge and water is the fact that both are wet. Actually, the sludge, which varies in thickness unpredictably during the year between three and eight feet in depth, floats on a pool of freshwater fed by an underground stream. The origin of the sludge is unknown; some scholars have speculated that it is a living, self-renewing entity, others (sometimes regarded as heretics) suggest that the slime is a manifestation of Ilvir. Under "ideal" circumstances, it is possible to detect the odour of the pit for well over a mile.

The exact depth of the pit is unknown; due to the foul nature of its contents, no one cares to explore the matter too closely. When the causeway (see 4. below) was constructed, it was clear that the pit was about twenty feet deep at that point. Some Ilviran theologians, despite this and other evidence to the contrary, believe that the pit is bottomless.

Observers have reported that Ivashu (of varying types) periodically emerge from the pool. Whether they are "created" there or not is a matter of debate among Ilviran clerics.

Other observers have reported that a humanoid figure poling a boat can sometimes be seen on the pool. This is supposedly the divine servant of Ilvir known as Seafarer Ibenis, "the ferryman of souls" who is said to return the auras of slain Ivashu to Ilvir for rebirth. It is perhaps noteworthy that most of the observers of Ibenis have had some association with the Order of Seafarer Ibenis in Shiran.

4. THE CAUSEWAY
This was built at about the same time as Ilvir's Tower. At the time of construction it was about three feet above the surface of the pool. Since that time the fluid level has risen high enough to cover the causeway. Supplicants are now forced to wade through putrid sludge to reach Kalak island. The level of the pool tends to rise and fall during the course of the year. At its most shallow (late summer) the causeway lies under about two feet of slime. At its deepest (spring) the top surface of the slime is about six feet above the causeway.

Footing on the causeway is very treacherous. Many stones have crumbled, and those that are left are extremely slippery. Few persons cross without being ducked under the slime at least once. More serious accidents have been known to happen.

5. THE WEEPING STREAM
This stream drains part of the underground cave complex, and is the source of the freshwater lake beneath the pit sludge. It is one of the outlets of the Brooder's Stream (map key 7).

6. THE PIT ENTRANCE
This narrow cave leads into the main tunnel complex. See the map on the following page for the path of this tunnel. It is very hard to reach.

7. THE BROODER'S STREAM
This stream falls over fifty feet into a limestone sinkhole. It is possible, with remarkable luck, to enter the cavern complex here. The icy cold of the water, and the slippery sides of the sinkhole make it a very high risk proposition.

8. THE HIGH ENTRANCE
This sinkhole is the best known entrance to the caverns of Araka-Kalai. Despite the fact that it descends seventy feet to the cavern floor it is probably the safest entrance to the caverns. See plans on page 16 for details.

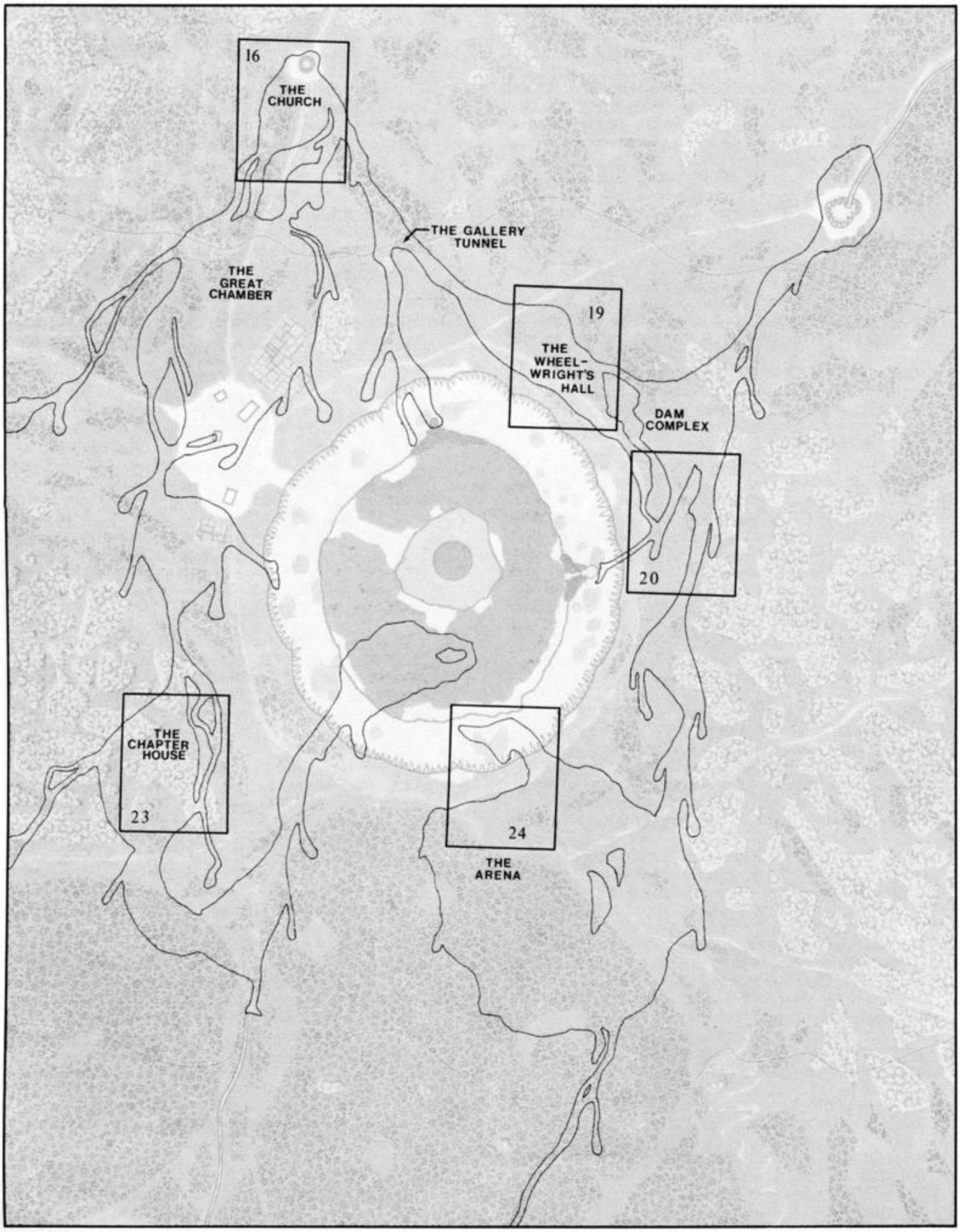
9. THE FALLING STREAM
This drains the pit. The water of the stream is usually fresh, although it has occasionally been known to be flooded with sludge. For obvious reasons, few people care to drink from it.

10. URNAM'S HOSTEL
This resthouse and the two nearby buildings is the final destination of most those pilgrims who continue their journey from Ochrynn. The hostel is administered by the clerics of the Ochre Womb and is funded by donations. Accommodations are spartan.

11. CLABRA'S HUT
Clabra of Tulg is an elderly, eccentric cleric. Nominally a member of the Ochre Womb, he has not visited Ochrynn since taking up residence at Araka-Kalai twelve years ago. Clabra "improves" an already remarkably ugly visage by smearing himself with pit sludge. He is given to making coarse, often obscene jokes to pilgrims. Despite these habits, Clabra is sought after by many visitors to Araka-Kalai. He has acquired something of a reputation as a prophet, and many pilgrims boast of having recieved the "blessing of Clabra's hand". The old man seems rather amused by this phenomenon, although he is more than willing to play along.

12. THE SERPENT'S TONGUE
See the Ochrynn map key (#15) for details. Technically, the Serpent's Tongue continues down the side of the pit and across the causeway.

ARAKA-KALAI
GM MAP



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ARAKA-KALAI
PLAYER MAP

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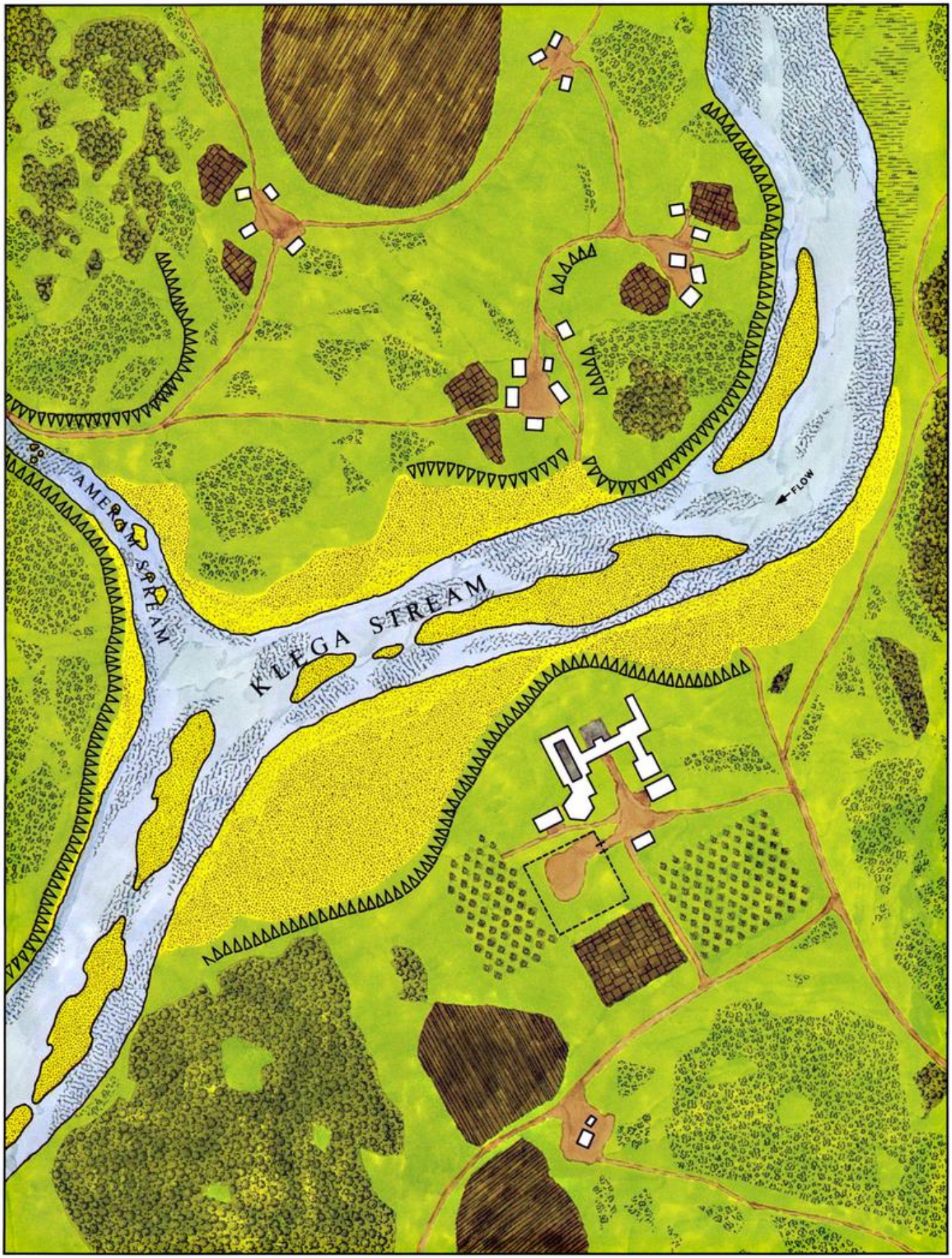
PERMISSION TO PHOTOCOPY

ARAKA-KALAI
COMMON MAP



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ADVENTURE MODULE

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EDITOR
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IMPORTANT NOTE:

The adventure insert on the following pages is intended for GM use only. Players intending to participate in adventures based on this module should not read any further. All pages are marked with the Closed code used in the HARNMASTER rules.

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Introduction

This section deals with seven adventure scenarios, all of which are connected with Araka-Kalai. Each scenario is complete and ready to run, and are intended to be used with a minimum of work by the GM. The statistics and rules references given are based on the HARNMASTER fantasy rules system. GMs using most other rules systems will find that the scenarios are easily adaptable for use in their existing campaign. A brief overview of each scenario is given below.

Guard the Pilgrims

Protect or join a pilgrimage to Araka-Kalai. The most "open" of the scenarios, GMs can make it as easy or as tough as they like.

Scout Huxuth

A large Gargun colony is causing problems on the main pilgrimage route. This is a moderately difficult adventure.

Scour Huxuth

This is the sequel to "Scout Huxuth". A difficult adventure that requires players with strong stomachs and high skill. Usually causes at least a few fatalities among the players.

Rescue Jerdal of Tulsyne

A moderately difficult adventure that is not as straightforward as it seems.

Ivashu Hunt

Capture Ivashu (or other beasts) for use in the Pamesani Games. Plenty of opportunity for NPC duplicity. A relatively "open" scenario that allows GMs to vary the difficulty.

The Order of Tuarbalt

A renegade Ilviran order in western Orbaal is practicing barbaric rites. A moderate to difficult adventure.

The Dark Order

A band of "heretics" must be investigated. A difficult adventure that takes players into the caverns of Araka-Kalai. Presents several logical and ethical puzzles.

Format

Each scenario has a common format. The SETTING indicates the origin or general area of operations for the scenario.

Requirements

This is a guideline to the GM about the suggested level of skill of the players. Note that GMs can easily modify each scenario to fit their players if this is desired.

Aids

This refers to help in the form of NPCs, etc. that the players may be able to obtain. These will usually be detailed in the information for each scenario.

Suggested Reading

This lists various articles in Encyclopedia Harnica modules to which GMs can refer to for extra information. The name of the module is given in capital letters, followed by the name of the article in lower case. Note that thse are not "required" reading. GMs can choose to ignore these other sources of background, although they will generally add to the flavour of the adventure, and in most cases provide the GM with additional ideas.

Following this, the nature of the adventure is outlined, dangers, clues and possible outcomes are discussed, and, where relevant, statistics are given for NPCs. These are given in the same form as is used in the Bestiary section of HARNMASTER.

Four NPCs are dealt with in detail. We have provided filled in character cards for these individuals, as well as notes about their background, personality, and motivations.

Maps and plans of various locations are given. For two adventures, "Guard the Pilgrims" and "The Dark Order" GMs are referred to maps or plans given in the ARAKA-KALAI section of this module.

We have provided a map of Gwaeryn, a small settlement in western Orbaal. This can be used as a general "safe" starting point for most adventures, although GMs who own CITIES OF HARN or ORBAAL may prefer to use Leriel, Shiran, or Tashal in the same manner.

Assumptions

For understandable reasons, we have assumed that GMs own the HARNMASTER fantasy rules, and the HARN regional module. While it is possible to run the adventure scenarios without either of these products, it is certainly much easier.

We also suggest that GMs read the Ilvir article in the GODS OF HARN module. Again, while this is not essential, an understanding of the deity and his religion will add much to the player's and GM's enjoyment.

Time Frame

Although these scenarios assume that the year is 720 TR, GMs can easily move them forward or backward in time to fit into an existing campaign. The scenarios have been deliberately designed not to be time-sensitive; the dates given in some scenarios should be regarded as relative expressions of time, rather than absolutes (ie. a date given as 717 is only meant to indicate that the relevant event took place three years before the present time).

Guard the Pilgrims

SETTING: Tashal, Leriel, Gwaeryn, or Shiran.
REQUIREMENTS: A party of novice skill.
AIDS: None, or GM discretion.
SUGGESTED READING: CITIES OF HARN, Tashal, Shiran. ORBAAL, Leriel, Ymodi. KALDOR, Tulwyn, Kath, Chelni, Trobridge Inn, Anisha.

The Task

Parties of pilgrims usually attempt to travel in groups of twenty or thirty for companionship and safety, but it is often hard to find so many. As a result, it is not uncommon for those pilgrims who can afford it to hire mercenaries to guide and protect them from the hazards of the journey.

Players who are Ilvirans may join a pilgrimage from a sense of devotion. Non-adherants with useful skills may find themselves in demand by pilgrims.

Players might encounter pilgrims seeking aid in various locations. Besides the temples of Ilvir, a few places are commonly frequented by pilgrims. Players might find potential employers at the Pilgrim's Return Inn at Leriel, the Seven Stars at Tashal, the Red Face at Shiran, and the Golden Maiden in Gwaeryn.

The Dangers

The nature of the dangers to be encountered varies depending upon the origin of the pilgrimage and the route chosen. A map of the various "normal" routes can be found on page 4 of the Araka-Kalai article.

For parties beginning in Shiran, by far the safest and most common route is by ship across Lake Benath, although this can be expensive. There are the usual legends of monsters infesting its deeps, but the real danger is from southwesterly gales. Parties choosing this route do not usually hire guards.

Of the two land routes from Shiran, the northern one is more popular, although it encompasses several hazards. The Gargu-viasal colony of Jufyx and Jusiku, the Gargu-kyani complex of Lucrain, and wandering bands of Gargu-arak are a major threat. The Kabloqui tribe (see Equani, RETHEM module) in the Dygu river valley are a menace to careless parties, and the miner's guild operation at Sirion does not welcome the curious. Perhaps the most serious danger is the threat from some of the Agrikan fighting orders. There is a tendency for many Agrikans to regard pilgrims as hapless sport, and various atrocities have occurred. In 716 the Agrikan fighting order of the Cohorts of Gashang ambushed a band of pilgrims near Sirion and delivered the survivors to an unpleasant fate at the temple of their sponsoring order of Eight Demons in Shiran.

The less popular southern route risks the wrath of the Tulwyn tribes, and the Gargu-hyeka complex at Korego. Both land routes are subject to the caprices of weather, and since the preferred time for pilgrimages is during the fall, more than a few parties have perished in the snow.

From Tashal, the most direct route runs through the tribal range of the Kath before entering the high passes of the Felsha mountains. There, the trail runs within a few miles of the Gargu-viasal complex of Nizus before descending into the plain of Misyn. The Felshas are Harn's most inhospitable region, given to atrocious, unpredictable weather and equally unpleasant inhabitants. The longer, southern route is little better. This passes through the range of the Kath and the Chelni tribes before reaching the relative safety of Trobridge Inn. From there the route turns north, skirting Lake Heras and following the Isulon river through the range of the Pryeh Gargu-arak. It closely bypasses the Earthmaster site of Anisha and the indigenous Mendar-Haruchi tribe before reaching the Gethedon river. It should be noted that many pilgrimages originating in Tashal take the Fur Road north to Leriel before travelling to Araka-Kalai.

Pilgrimages from Leriel have one of the shortest routes to Araka-Kalai. The road runs to Gwaeryn, and from there along the Anoth river through the range of the Ymodi tribe before reaching the passes of the Rayesha mountains. The Gargu-hyeka complexes of Jobasa and Huxuth present a hazard, particularly the latter, for the trail runs within a few hundred yards of it. The Gargu-kyani of Bwaft present less danger but are still a force to be reckoned with.

Regardless of their origin, as parties near Misyn they will face the dangers of wandering Ivashu, many of which care little about the religious affiliation of their dinners.

Scout Huxuth

SETTING: Huxuth and environs.
REQUIREMENTS: Experienced party of medium skill.
AIDS: None or GM discretion.
SUGGESTED READING: None.

The Task

Although they have been a menace for several centuries, in the last three years the Gargu-hyeka of Huxuth have become steadily more organized and aggressive to pilgrims and other travellers through the Jobus-Obew pass. Understandably, this is becoming a concern to the Ilviran orders of Sudelrhynn the Bearer of Loam at Leriel and Gwaeryn, and the Ochre Womb at Ochrynn, both of whom derive great benefit from pilgrimages. Since the majority of pilgrims use this route, the threat from Huxuth is a serious matter.

Players could be recruited by either order, although Sudelrhynn is most likely. Players might also hear news of the problem from Ilviran temples in Tashal, Shiran, Golotha, or anywhere in Orbaal. A number of pilgrims have gone missing over the last few years and there are always relatives interested in discovering the fate of loved ones.

Exploring the area is extremely risky due to the large number of Gargun at Huxuth (approximately 1500) and their level of organization, which is very high relative to other communities of Foulspawn. Besides the usual hunting and raiding parties common to Gargun colonies, the Huxuth orcs have a system of patrols that cover the region.

Obviously, some knowledge of Gargun by the players is helpful. An attempt to approach the colony at night is very likely to be discovered, due to the nocturnal nature of the residents. During the day patrols and hunting parties are less likely to be abroad, although there are always a few in the area.

Clues

If players are able to hide and observe the colony for several days they will probably discover that the inhabitants of Huxuth are (for Gargun) tranquil and not given to extremes of bloodletting amongst each other. This in itself is important information, as is the high level of organization, because it suggests the presence of an exceptionally strong king or enslavement by an external power.

Players may also observe the visit of Gargu-kyani to Huxuth. If they have some knowledge of Gargun, they may realize that the latter are paying tribute to Huxuth, and that some of the heads decorating stakes outside the main entrance to the colony once belonged to white orcs. If they track the Gargu-kyani they will be led to the colony at Bwaft, high on the slopes of Mount Obew.

Players may attempt to capture and interrogate one or more Gargun. The hyeka of Huxuth will generally answer questions only under torture (or the believable threat of same). By this means players may discover the existence of Krega (see below) and possibly some information about him. The same information can be gained from questioning a Gargu-kyani, although they will be more willing (even eager) to talk, *particularly* if they believe the players to be enemies of Huxuth. The kyani of Bwaft hate and fear Krega, who is attempting, with some success, to subjugate them. GMs should note that kyani will have less specific information about Huxuth and Krega than hyeka.

Note that Gargun species each have their own language; Gargu-hyeka speak Hyeka, Gargu-kyani speak Kyani, etc. These languages are distinct from each other, and few orcs speak more than one. Most Gargun also speak some variant of the local human language. This, and sign language, are used for communication between Gargun species.

Players may also observe the Gargun of Huxuth herding some captured humans into the caverns of the colony. These are most likely to be Ymodi tribesmen, who the hyeka have been preying on. Although the traditional threat to the tribesmen has come from the Jobasa Gargu-hyeka, the organization of the Huxuth orcs makes them a significant threat to the Ymodi.

Scour Huxuth

SETTING: Huxuth and environs.
REQUIREMENTS: An experienced party of high skill.
AIDS: The Gargu-kyani of Bwaft, the Ymodi.
SUGGESTED READING: ORBAAL, Ymodi.

The Task

Having discovered information in the previous adventure, a powerful band of players may attempt to eliminate or lessen the threat from Huxuth. This is no easy matter. Krega is an intelligent and charismatic king (see below) and has taken steps to protect himself and his "empire".

While only a very large and determined military operation could actually clear the Gargu-hyeka from Huxuth, the death of Krega would create a power struggle among the most powerful males of the colony and greatly lessen the threat. However, in many ways this would only be a temporary solution, as Krega owes some of his power to an Earthmaster artifact. As long as this remains in Huxuth, there will always be a danger of a powerful king uniting the colony and attempting to expand.

Players might find allies in unusual places. If the Ymodi tribesmen can be convinced that Huxuth is the origin of recent attacks against them they might be persuaded to lend aid in the form of a few warriors. A potentially more useful (and more treacherous) set of allies might be the Gargu-kyani of Bwaft. These white orcs are presently paying tribute to Krega, and fear that he will attempt to enslave them in the near future. Although kyani are by far the "nicest" species of Gargun, by common human standards they are cruel and evil. Kyani will cooperate with players if they think there is a reasonably good chance of success, but the first hint of failure may well cause them to turn on their erstwhile "friends" and sell them out to the hyeka of Huxuth. If the players succeed with kyani help, there is a distinct possibility that the white orcs will invite their human companions to be the primary ingredients in the celebratory dinner.

The task is essentially one of assassination. Krega is frequently away from Huxuth at night, "training and inspecting" his forces. At such times he is guarded constantly by ten hand picked Gargu-hyeka warriors. When he is in Huxuth Krega is usually holding court or sequestered with his queen. Plans of part of the Huxuth complex are given below. Other parts of the complex are left to GM discretion.

Krega, Lord of Huxuth

Krega was hatched nineteen years ago in Huxuth. By hyeka standards he is huge, standing six inches above the average height for his race and possessed of corresponding bulk and strength.

Krega

Gargun are fully grown within a year, and Krega proved adept as a a warrior and as a weaponcrafter. When he was four, Krega killed an orc called Magrum in a fair fight. Since Magrum was a wily and experienced veteran of seventeen, this deed established Krega's reputation in Huxuth. He subsequently cemented this reputation by paying Magrum's corpse the "honor" of devouring it.

1. MAIN ENTRANCE
This natural cave entrance has been modified and expanded by the the Gargun since their arrival in 145 TR. The "front door" is twelve feet wide and can be sealed by two massive iron bound gates that are set into the stone of the mountain. These are normally closed during the day. Just within the gate is a guardroom garrisoned by ten Gargun warriors.

The four stakes set just outside the entrance are surmounted by the heads of various creatures. Two of them are "decorated" with the drying skulls of Gargu-kyani, one with the branded head of an Ymodi tribesman, and the final stake with the head of a woman. This latter was a pilgrim to Araka-Kalai captured in the fall of last year.

2. UPPER (MINE) ENTRANCE
This entrance leads to the extensive mines dug by the Gargun. It is usually guarded by two Gargu-hyeka at all times, although during the daylight hours there is a tendency for security to be somewhat lax. There are no gates on this entrance.

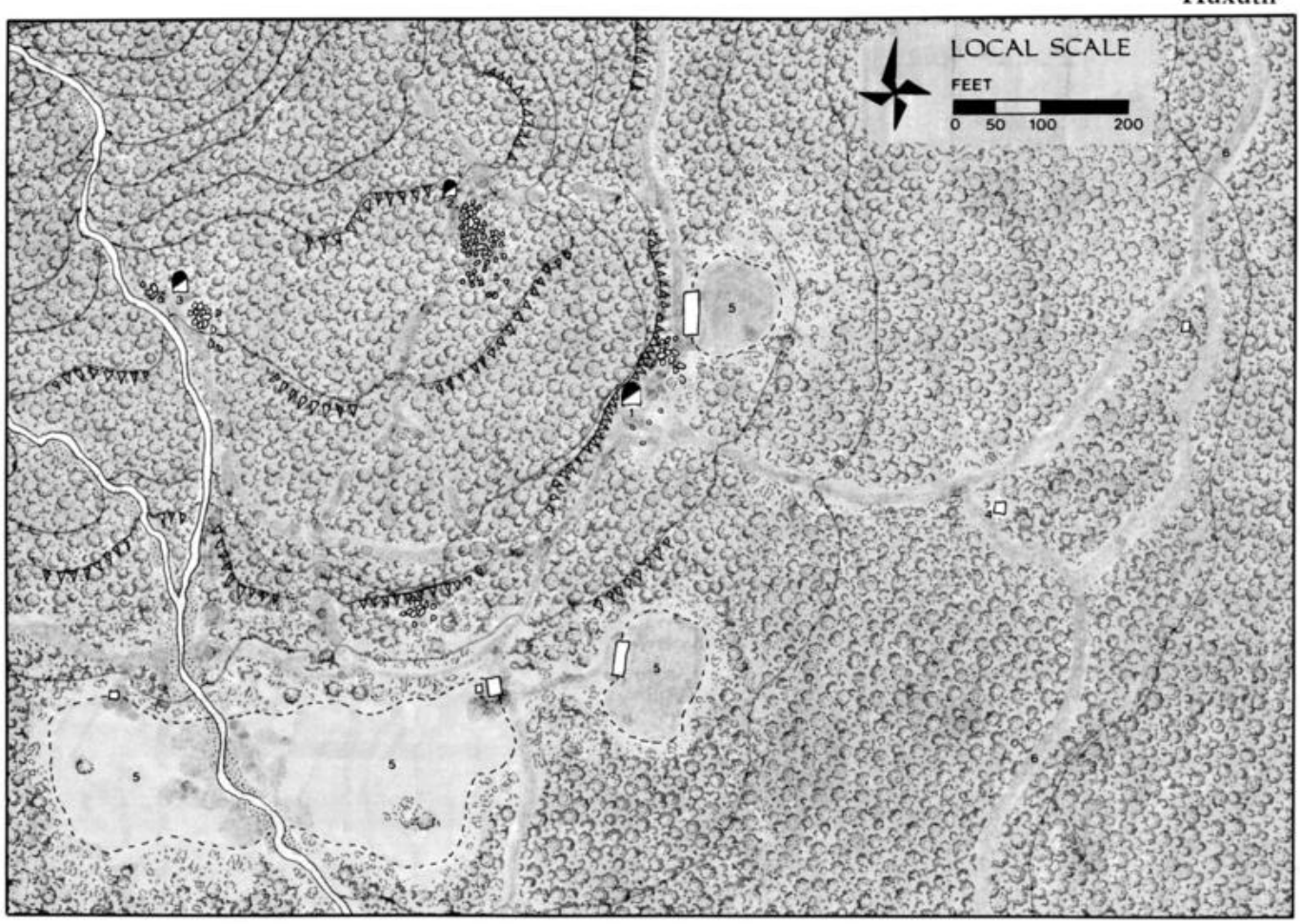
3. STREAM ENTRANCE
Intended as an emergency escape, this entrance is now little used. It is the only entrance not guarded regularly, but is protected by a heavy wooden door barred on the inside. Attempting to break this down would almost inevitably attract attention.

4. GUARDHOUSE
This and the similar structure to the north are intended for use as "listening posts" on the trail. Two Gargu-hyeka are constantly in each and report the approach of "visitors" by means of a system of whistles. This is not a popular duty because it entails being above ground during daylight, something Gargun are not fond of. Generally, parties that pass in the morning are safe from attack, unless they begin to explore the area more closely. Parties that pass later in the day will likely be tracked and ambushed or attacked. Parties that attempt to pass Huxuth at night are seldom heard from again.

5. ANIMAL PENS
Various meat animals are kept here. Some of these beasts are stolen from isolated farmsteads, but the majority have been bred by the Gargun. The population of Huxuth means that these animals represent only a supplement to the diet of the residents. Hunting still supplies well over half of the necessary requirements.

6. PILGRIM'S TRAIL
This trail leads from Gwaeryn to Ochrynn.

Huxuth



Huxuth: the Royal Apartments

The Huxuth colony has been growing since its foundation several hundred years ago. Its population of approximately fifteen hundred Gargu-hyeka is housed in numerous complexes similar to the one shown above. The Gargun of Huxuth have made extensive use of natural caverns, modifying them as necessary. The royal apartments are among the earliest constructions in the colony. There are about one hundred Gargun occupying the royal apartments housed in quarters off the south edge of the map.

The royal apartments are the organizational heart of Huxuth. Besides Krega, his guards, and his queen, there are three other important Gargun in residence here. They are long time loyalists of Krega, and while orcs are not known for being trustworthy, these three have never given Krega cause to doubt them. They occupy the rooms to the south of the armoury. Their names are Kurlig, Mohr, and Larig.

The great hall at Huxuth serves much the same purpose as it does in human dwellings. Here Krega holds court and feeds and entertains his vassals. The entertainment provided is often unpleasant, although the Gargun seem to enjoy it. Feasting usually occurs just after dawn. The tunnel opening to the west leads to chambers used for food storage.

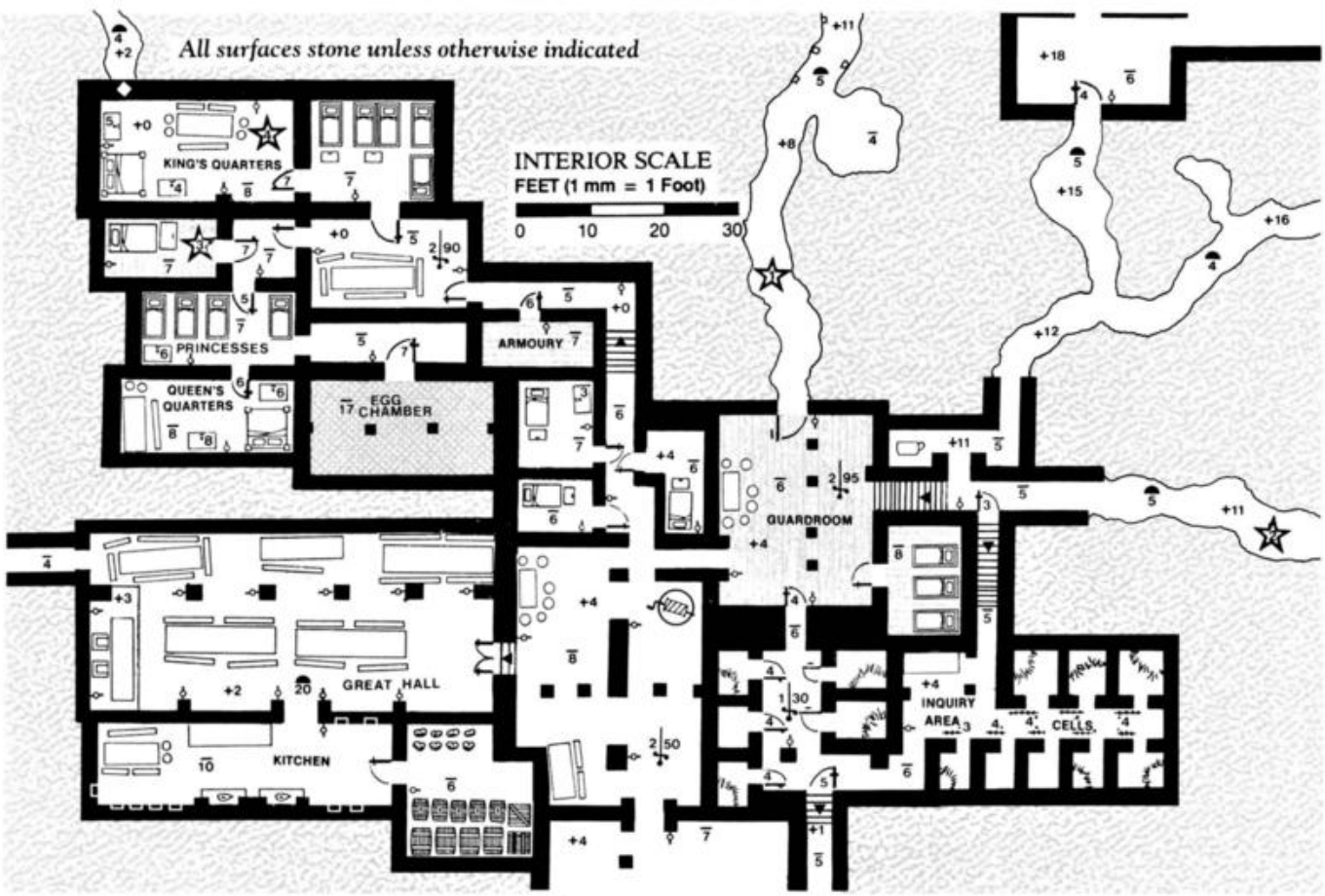
The inquiry area in the southeast provides many of the performers for entertainment in the great hall. Orcs are not the kindest of jailers, and most inhabitants of the cells count their remaining time in hours.

(1) This tunnel leads to the upper entrance (key 2). It is connected to two other chamber complexes, each housing about two hundred Gargun.

(2) This tunnel leads directly to the main entrance (key 1). The tunnel north of this leads to three other chamber complexes, one of which is partially shown at the top of the map.

(3) The chamber of Ledarn of Turis. Ledarn is normally locked in his chamber, although he is allowed out for a few hours each night for excercise. Krega holds the only key to the door, a precaution against some ambitious Gargun using the Shek P'var against him.

(4) Krega's chambers. The Jewelled Rod of Awe is kept in the better of the two locked trunks. The rod has only three charges remaining, a fact of which Krega is unaware. Ledarn has not told the Gargun lord that the artifact has a finite life, hoping that the knowledge will one day prove useful. The secret passage leads sixty feet to another secret door opening onto a tunnel to the stream entrance (key 3).



By the time he was eight, Krega was one of the most important males in Huxuth. He commanded a small force of troops, leading them far afield on raiding expeditions. He treated them fairly (by Gargun standards) making sure that their loyalty was to him, rather than to the king. Sterga, the king at the time, fearing the strength and growing popularity of Krega, attempted to have him murdered, but Krega singlehandedly killed his would be assassins. Although badly wounded by the attack, he led his followers to the royal chambers, where they tore Sterga to shreds.

By right, and the normal tradition of Gargun colonies, Krega was entitled to the throne of Huxuth. However, in a move that surprised his followers and all others in the colony, he proposed Gratal, another powerful, although much older male for the position. Krega's motivations for this move are obscure, although later events suggest that he was following a well thought out plan. He became the second most powerful Gargun in Huxuth, and showed considerable loyalty to Gratal, exposing several plots against the king and disposing of the conspirators in particularly ruthless and (to Gargun) entertaining fashion.

This situation prevailed until 717 when Krega, leading a small band of raiders, overwhelmed a party of human travellers near the Wose River. There was only one badly wounded survivor of this party. This person, a young Peleahn Shenava (see Shek-Pvar, HARNMASTER rules) called Ledarn of Turis, would undoubtedly have been killed as well, had it not been for an item in his possession, his own quick thinking, and Krega's intelligence. The item was an Earthmaster artifact called the Jewelled Rod of Awe. In exchange for his life, Ledarn offered to serve Krega and explain the workings of the Ancient device. Whether Ledarn's intent was to buy time in order to escape later, or something else is unclear. In any event, Krega ordered the young mage to be carried back to Huxuth.

Having learned the means of operating the device, Krega lost little time in betraying his king. Leaving his own loyal supporters outside the great hall, Krega invoked the Jewelled Rod in the presence of Gratal and the other primary orcs of Huxuth. With most of the leadership elite of the colony unconscious or in shock, Krega's loyalists swarmed into the hall and butchered them.

Since that time, through the force of his own personality, the threat of the Rod, and occasional assistance from Ledarn, Krega has kept a stranglehold on power in Huxuth. Any possible opposition to his rule is stamped out with the utmost brutality. Krega dreams of a united "empire" of Huxuth, to which the colonies of Bwaft, Jobasa, Lucrain and Jufyx would pay tribute. As the first step in this plan he attacked Bwaft in the winter of 718, slew the king of the colony and demanded tribute from his successor. This has been paid grudgingly ever since, and Krega has occasionally found it necessary to make an example of a kyani ambassador by granting him the privilege of decorating a stake outside the main gate of Huxuth.

Krega has two interesting psychological quirks. His extreme xenophobia causes him to view strangers with ferocious hatred, and while he is not above using them as tools (like Ledarn) or accepting them as vassals, he despises them. Besides his xenophobia, this ferocious warrior has a strong fear and loathing of snakes.

Ledarn still serves Krega as an advisor. He is kept a virtual prisoner within Huxuth, although he sometimes accompanies the Gargun lord on "ambassadorial" missions. His sojourn inside the Gargun complex has caused a certain degree of mental instability. He both loves and hates Krega, as the individual on whom his survival depends, and for being the architect of his imprisonment. Players might find him to be either an ally or an enemy at GM discretion.

Krega's Guards

Str 13	Spd 11	Int 11	Mob 55
End 13	Eye 13	Aur 07	Dge 65
Dex 12	Hrg 13	Wil 12	Ini 61
Agl 13	Smt 13		FR 03
Unarmed Combat:60 Mang/Mankar/Club/Spear/Roundshield:70			
Armour: Scale			

Ledarn

Ledarn of Turis, Peleahn Shenava

Str 10	Spd 10	Int 15	Mob 50
End 09	Eye 12	Aur 14	Dge 55
Dex 13	Hrg 08	Wil 07	Ini 50
Agl 11	Smt 06		FR 01
Unarmed Combat:41 Dagger:45			
Armour: Cloth			
Skills: Pyrokinesis:39 Orb of Zatara:56 Breath of Casyl:64 Other spells at GM discretion			

For normal Gargu-hyeka and Gargu-kyani see Bestiary in HARNMASTER rules. For Ymodi tribesmen see below.

Rescue Jerdal of Tulsyne

SETTING: Gwaeryn, the Rayesha Mountains.
REQUIREMENTS: Experienced party of medium skill.
AIDS: Selene of Banadar.
SUGGESTED READING: RETHEM, Equani. ORBAAL, Ymodi. CHYBISA, Herblore.

Selene of Banadar

Selene was born in the small manorial village of Nebrem, near Baseta keep in Kaldor. The eldest child of the village hideworker, Selene helped her father in his trade, but showed little interest in the family craft. She exhibited some of her formidable psionic talents at an early age, much to her own distress and that of her family.

When Selene was thirteen, Jerdal of Tulsyne, a mendicant Ilviran cleric visited Nebrem and preached several sermons in the area. Although there were few residents of Nebrem who worshipped Ilvir, many folk came to see him. Some came to jeer, but most were simply curious, and many folk found themselves entertained (although not converted) by Jerdal's charismatic style and his amusing parables.

Selene

This event marked a dramatic change in Selene's life. She was enraptured by Jerdal and his tales, and after meeting him, was convinced not only to worship the Craven Lord, but to enter the church. Jerdal realized that Selene possessed great potential talent, and agreed to introduce her to the order of the Yellow Hand in Tashal. Although her parents were reasonably devout Peonians, Selene was able to convince her father to let her travel to Tashal for training as an acolyte. Selene's father was very fond of her, and despite his misgivings allowed the move, privately believing that it was a short lived enthusiasm that would soon wear out.

Once in Tashal, Selene proved not only to be an energetic acolyte, but was enthralled by the less spiritual delights of the city. When she was fifteen she began a romantic liason with Tamarth of Benta, a travelling harper from Thay, who taught her to dance and play the flute. In her sixteenth year she committed to the priesthood. She was admitted to the third circle when she was eighteen, and named priest of the Order of the Yellow Hand. During this period she learned to control and develop her psionic talents.

In 714 Selene became heavily involved in the Order's search for the "Scant Illumination of Vision", a book holy to Ilvir that is said to deal in some way with Araka-Kalai. The book is believed to be hidden somewhere in the catacombs beneath Tashal. The search is fundamental to the Order, and involvement in it is necessary for advancement. Unfortunately, Selene's views on the means of pursuing the search brought her into conflict with Yrech of Sturil, the High Priest of the order. His emnity prevented her from being promoted to the fourth circle, to which she became entitled in 717, and blocked her from holding any senior office in the temple.

When Jerdal of Tulsyne returned to Tashal in the fall of that year, Selene seized the opportunity to leave the order and join Jerdal in his mendicant wanderings. The two soon became lovers, and they travelled to Orbaal, preaching their version of Ilviranism in many small communities in the north.

The Task

In the spring of 719 Jerdal of Tulsyne "felt the summons" of Ilvir and set out on a solitary pilgrimage to Araka-Kalai. He was to meet Selene at Gwaeryn in late fall. He never arrived and Selene has discovered that he never reached Ochrynn. She has learned that some pilgrims from Shiran met a crazed hermit answering Jerdal's description on the southern slopes of the Rayesha Mountains. By use of her psionic talents, Selene has discovered that Jerdal is in some way "restrained" although the manner of this is unclear.

Selene has wintered in Gwaeryn, attempting to find news of Jerdal. Now, realizing that she has discovered all she can from returning pilgrims, she is seeking aid to find and rescue him. She has little material wealth, and can offer almost nothing in the way of payment. If the adventurers are pious Ilvirans, she may appeal to a sense of duty. If they are not she will offer promise of future payment, or may even attempt to seduce one or more of the party.

The Truth

Unknown to Selene, by the fall of 718 Jerdal had become addicted to Fanosel, a narcotic drug that gives the user powerful delusions of grandeur, and reduced inhibitions. Jerdal has some skill as a herbalist and can produce the drug. The Fanosel plant is commonly found throughout Harn. Prolonged use results in personality disorders, and in extreme cases, irreversible insanity. Jerdal's summons was the result of the drug rather than any divine message.

Jerdal's route to Araka-Kalai was an unusual one, passing through the Ymodi tribal range and skirting Mount Niphel before crossing the pass between Niphel and Ebon. Niphel is taboo to the Ymodi, and they kill any intruders they find near it. Jerdal was attacked and wounded by a Ymodi hunting party but managed to escape.

Further deluded by his wound, Jerdal wandered into the Dygu River valley where he was found by a band of Kabloqui tribesmen. These descendants of the Equani practice cannibalism, and it is likely that Jerdal

HARNMASTER

CHARACTER PROFILE

NAME: Berain of Melrony

OCCUPATION/STATUS: Cleric of Ilvir 6th Circle

BIRTH

SPECIES	Human
SEX	M
BIRTHDATE	24 Azura 676
SUNSIGN	HIRIN
BIRTHPLACE	LORKIN ORBAAL
PARENT OCCUPATION	Freehold Farmer (FOS) FISHERMAN (Nat.)
SIBLING RANK	6th FOSTERED
ESTRANGEMENT	UNPOP/POP. (FOS)
CLANHEAD	FATHER

MEDICAL

- STERILE
- LEFT HANDED
- BALDING
- TEETH MISSING

APPEARANCE

HEIGHT	75" (6'3")
FRAME	HEAVY
WEIGHT	205
COMPLEXION	MEDIUM
HAIR COLOUR	BROWN
EYE COLOUR	GREY
COMELINESS	AVE 9

PHYSICAL

STRENGTH	16
ENDURANCE	13
DEXTERITY	15
AGILITY	13
SPEED	9
EYESIGHT	11
HEARING	10
SMELL TASTE	10
TOUCH	10
VOICE	14

PERSONALITY

INTELLIGENCE	9
AURA	14
WILL	14
MORALITY	05
PSYCHE	Acrophobia (80)
DEITY	ILVIR
PIETY	352

PHYSICAL SKILLS

NAME	BASE	ML
Climbing	15	64
Jumping	15	71
Stealth	14	57
Throwing	16	96

COMMUNICATION

NAME	BASE	ML
Awareness	12	82
Intrigue	12	51
Oratory	10	32
Rhetoric	12	79
Ritual	12	101
Singing	13	57

PSIONIC TALENTS

NAME	BASE	ML
Hex	13	42
Telepathy	13	36

SPELLS

NAME/CONVOCATION/LEVEL	BASE	ML

DISCIPLINE/CONVOCATION

COMBAT SKILLS

NAME	BASE	ML
Unarmed	15	78
Dagger	13	52
Club	15	89
Spear	15	59
Staff	15	73
SLING	14	68

LANGUAGES/SCRIPTS

NAME/TYPE	BASE	ML
Jarinese	12	86
Old Jarinese	12	81
ORBAALESE	12	77
HARNIC	12	79
IVASHI	12	92
RUNIC	11	84
KHUNI	11	82

LORE/CRAFT SKILLS

NAME	BASE	ML
Agriculture	14	31
Weatherlore	11	27
Animalcraft (pig)	14	21
Animalcraft (goat)	14	26
Fishing	13	27
Seamanship	15	28
Piloting	10	12
Cookery	10	71
Embalming	12	38
Drawing	11	51
Animalcraft IVASHU	14	98

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HARNMASTER

CHARACTER PROFILE

NAME: KREGO

OCCUPATION/STATUS: LORD of Huxuth

BIRTH

SPECIES	HYEKA GORGU
SEX	M
BIRTHDATE	6 A 701
SUNSIGN	ANGBER/NADA! CUSP
BIRTHPLACE	HUXUTH
PARENT OCCUPATION	WEAPONCRAFTER HUNTER
SIBLING RANK	N/A
ESTRANGEMENT	N/A
CLANHEAD	N/A

MEDICAL

SCARS
(FACE)
(THORAX)
(LEFT FORARM)

APPEARANCE

HEIGHT	4'5"
FRAME	MASSIVE
WEIGHT	124 lbs
COMPLEXION	Pallid
HAIR COLOUR	BLACK
EYE COLOUR	Yellow
COMELINESS	AVE 10

PHYSICAL

STRENGTH	17
ENDURANCE	16
DEXTERITY	13
AGILITY	12
SPEED	13
EYESIGHT	12
HEARING	15
SMELL TASTE	11
TOUCH	3
VOICE	12

PERSONALITY

INTELLIGENCE	14
AURA	11
WILL	14
MORALITY	
PSYCHE	Xenophobia (93) Ophidiophobia (87)
DEITY	—
PIETY	—

PHYSICAL SKILLS

NAME	BASE	ML
Climbing	14	69
Jumping	16	87
Stealth	10	52
Throwing	15	71

COMMUNICATION

NAME	BASE	ML
Awareness	13	63
Intrigue	11	41
Oratory	12	39
Rhetoric	13	67
Ritual	/	
Singing	13	45

PSIONIC TALENTS

NAME	BASE	ML

SPELLS

NAME/CONVOCATION/LEVEL	BASE	ML

DISCIPLINE/CONVOCATION

COMBAT SKILLS

NAME	BASE	ML
Unarmed	14	79
Mang	19	114
Mankar	17	97
CLub	14	88
Spear	14	57
Roundshield	14	66
Dagger	12	77
ShortBow	10	35

LANGUAGES/SCRIPTS

NAME/TYPE	BASE	ML
Harnic	14	56
HYEKA	14	91
KYANI	14	31

LORE/CRAFT SKILLS

NAME	BASE	ML
TRACKING	13	59
Survival	15	79
Foraging	12	63
Hideworking	9	29
Fletching	7	28
Weatherlore	9	41
Metalcraft	13	67
Weaponcraft	13	76
Minerology	14	67
Engineering	14	59
Carpentry	11	41

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COMBAT PROFILE

PHYSICAL PENALTY

Encumbrance		5
Fatigue		
Injuries/Locations	HR	IP
Bloodloss	H6	
PHYSICAL PENALTY		
Endurance Index (EI)		

SPECIAL PENALTIES

	Value

COMBAT FACTORS

MOBILITY (Speed x 5)	45
DODGE (Agility x 5)	65
INITIATIVE	64
FATIGUE RATE (Load÷End)	3

LOAD (Items Worn/Carried)

ITEM	Weight
Weapons (Total)	9.8
Armour/Clothing (Total)	17.7
MISC.	5.0
	32.5

WEAPON ANALYSIS

Weapon	Weight	Quality	A/D	B	E	P	Notes
Dagger	1	13	1/1	1	2	4	
CLUB	3.8	10	3/1	4	-	-	
STAFF	5	12	4/3	5	-	-	
SLING	T	11	N/A	4	-	-	

ARMOUR & CLOTHING

Description/Material(s)	Size/Factor	Weight	Quality	Skull	Eyes	Face	Neck		Shoulders	Upper Arms	Elbows	Forearms	Hands		Thorax	Abdomen	Hips	Groin		Thighs	Knees	Calves	Feet	
Leather Tunic		10.3	AVE.						✓	✓					✓	✓	✓	✓		✓				
Leather Cowl		1.1	AVE.	✓			✓																	
Cloth Leggings		2.8	AVE														✓	✓		✓	✓	✓	✓	
Calf Boots		3.5	AVE																			✓	✓	

ARMOUR ANALYSIS

LOCATION	B	E	P	F	S	T	LOCATION	B	E	P	F	S	T	LOCATION	B	E	P	F	S	T	LOCATION	B	E	P	F	S	T
Skull	2	4	3	4	1	3	Shoulders	2	4	3	4	1	3	Thorax	2	4	3	4	1	3	Thighs	3	6	4	6	1	5
Eyes							Upper Arm	2	4	3	4	1	3	Abdomen	2	4	3	4	1	3	Knees	1	2	1	2	0	2
Face							Elbows							Hips	3	6	4	6	1	5	Calves	3	6	4	6	1	5
Neck	2	4	3	4	1	3	Forearms							Groin	3	6	4	6	1	5	Feet	3	6	4	6	1	5
							Hands																				

COMBAT PROFILE

PHYSICAL PENALTY

Encumbrance		7
Fatigue		
Injuries/Locations	HR	IP
Bloodloss	H6	
PHYSICAL PENALTY		
Endurance Index (EI)		

SPECIAL PENALTIES

	Value

COMBAT FACTORS

MOBILITY (Speed x 5)	65
DODGE (Agility x 5)	60
INITIATIVE	68
FATIGUE RATE (Load÷End)	3

LOAD (Items Worn/Carried)

ITEM	Weight
Weapons (Total)	14.25
Armour/Clothing (Total)	34.30
Misc.	5.00
	53.55

WEAPON ANALYSIS

Weapon	Weight	Quality	A/D	B	E	P	Notes
Roundshield	7.5	13	1/R	3	-	-	
Dagger	1	12	1/1	1	2	4	
Mang	3.75	11	3/2	4	6	0	
CLUB *	3.75	10	3/1	4	-	-	
MANKAR	2	11	2/1	2	5	0	
SPEAR *	6.25	11	4/2	5	-	9	
SHORT BOW *	2	8	N/A	-	-	6	

* Not always Carried

ARMOUR & CLOTHING

Description/Material(s)	Size/Factor	Weight	Quality	Skull	Eyes	Face	Neck		Shoulders	Upper Arms	Elbows	Forearms	Hands		Thorax	Abdomen	Hips	Groin		Thighs	Knees	Calves	Feet	
PLATE Halfhelm		2.7	AVE	✓																				
Mail Hauberk (SH)		23.1	AVE						✓	✓					✓	✓	✓	✓		✓				
Leather Calf boots		2.6	AVE																			✓	✓	
Leather Shirt.		5.9	AVE						✓	✓					✓	✓	✓	✓						

ARMOUR ANALYSIS

LOCATION	B	E	P	F	S	T	LOCATION	B	E	P	F	S	T	LOCATION	B	E	P	F	S	T	LOCATION	B	E	P	F	S	T
Skull	7	10	8	6	6	9	Shoulders	5	12	8	7	3	10	Thorax	5	12	8	7	3	10	Thighs	3	8	5	3	2	7
Eyes							Upper Arm	5	12	8	7	3	10	Abdomen	5	12	8	7	3	10	Knees						
Face							Elbows							Hips	5	12	8	7	3	10	Calves	2	4	3	4	1	3
Neck							Forearms							Groin	5	12	8	7	3	10	Feet	2	4	3	4	1	3
							Hands																				

HARNMASTER™

CHARACTER PROFILE

NAME: Chola the Delerni

OCCUPATION/STATUS: Hunter/Animal Procurer

BIRTH

SPECIES	Human
SEX	F
BIRTHDATE	24 Peonu 689
SUNSIGN	Aralius
BIRTHPLACE	Peran
PARENT OCCUPATION	Delerni Kubora chieftain
SIBLING RANK	3rd
ESTRANGEMENT	OUTCAST
CLANHEAD	Father

MEDICAL

Double Jointed Arms

Tribal Scars (Face)

APPEARANCE

HEIGHT	63" (5'3")
FRAME	AVE
WEIGHT	133 lbs
COMPLEXION	Medium
HAIR COLOUR	Red
EYE COLOUR	Brown
COMELINESS	Attractive 14

PHYSICAL

STRENGTH	14
ENDURANCE	11
DEXTERITY	13
AGILITY	11
SPEED	9
EYESIGHT	16
HEARING	13
SMELL TASTE	19
TOUCH	13
VOICE	12

PERSONALITY

INTELLIGENCE	12
AURA	12
WILL	14
MORALITY	08
PSYCHE	/
DEITY	Kuboran Pantheon/Agrik
PIETY	12

PHYSICAL SKILLS

NAME	BASE	ML
Climbing	16	79
Jumping	11	52
Stealth	13	71
Throwing	14	97
Acrobatics	12	47
Dancing	12	31
Swimming	12	44

COMMUNICATION

NAME	BASE	ML
Awareness	16	81
Intrigue	13	44
Oratory	13	37
Rhetoric	13	51
Ritual	12	12
Singing	12	40
Lovecraft	13	41

PSIONIC TALENTS

NAME	BASE	ML

SPELLS

NAME/CONVOCATION/LEVEL	BASE	ML

COMBAT SKILLS

NAME	BASE	ML
Unarmed	13	77
Short Bow	13	87
Spear	14	76
Dagger	13	69
Riding	14	21
Buckler	12	42
Taburi	14	96
Net.	13	40

LANGUAGES/SCRIPTS

NAME/TYPE	BASE	ML
Harnic	13	86
Kuboran*	13	87
Lakise	13	87

* DIALECT

LORE/CRAFT SKILLS

NAME	BASE	ML
Tracking	20	108
Survival	14	67
Foraging	17	83
Fishing	13	6
Weatherlore	16	50
Animal-craft*	13	29
Cookery	17	79
Physician	13	19
Fletching	13	49
Animalcraft (Horse)	13	15
Musician (Flute)	13	47

* IVASHU

DISCIPLINE/CONVOCATION

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HARNMASTER™

CHARACTER PROFILE

NAME: Selene of Banadar

OCCUPATION/STATUS: CLERK OF ILVIR 4th CIRCLE

BIRTH

SPECIES	Human
SEX	F
BIRTHDATE	19 Halane 694
SUNSIGN	Tarael
BIRTHPLACE	BASETA KALDOR
PARENT OCCUPATION	Hideworker
SIBLING RANK	ELDEST
ESTRANGEMENT	POPULAR
CLANHEAD	FATHER

MEDICAL

/

APPEARANCE

HEIGHT	66" (5'6")
FRAME	Scant
WEIGHT	115 lbs.
COMPLEXION	Fair
HAIR COLOUR	Blonde
EYE COLOUR	Green
COMELINESS	ATTRACTIVE 13

PHYSICAL

STRENGTH	10
ENDURANCE	9
DEXTERITY	17
AGILITY	13
SPEED	11
EYESIGHT	6
HEARING	11
SMELL TASTE	9
TOUCH	9
VOICE	13

PERSONALITY

INTELLIGENCE	12
AURA	19
WILL	16
MORALITY	10
PSYCHE	INSOMNIA
DEITY	ILVIR
PIETY	169

PHYSICAL SKILLS

NAME	BASE	ML
Climbing	13	61
Jumping	11	59
Stealth	15	73
Throwing	12	63
Dancing	16	61
Swimming	11	16

COMMUNICATION

NAME	BASE	ML
Awareness	11	56
Intrigue	17	70
Oratory	14	34
Rhetoric	15	72
Ritual	16	83
Singing	12	53
Lovecraft	12	49
Mus(Flute)	12	72

PSIONIC TALENTS

NAME	BASE	ML
Clairvoyance	18	29
Healing	18	58
Negation	18	24
Hex	18	36
Prescience	19	51

SPELLS

NAME/CONVOCATION/LEVEL	BASE	ML

COMBAT SKILLS

NAME	BASE	ML
Unarmed	13	52
DAGGER	14	58
STAFF	15	67

LANGUAGES/SCRIPTS

NAME/TYPE	BASE	ML
HARNIC	15	85
OLD JARNESE	15	53
IVASHI	15	61
JANINESE	15	67
ORBAALESE	15	34
KHRUNI/S	15	85
RUNIC/S	15	89

LORE/CRAFT SKILLS

NAME	BASE	ML
Hideworker	12	15
Textilecraft	11	13
Alchemy	13	24
Animalcraft (IVASHI)	14	57
Drawing	7	23
Embalming	12	15
Cookery	9	35

DISCIPLINE/CONVOCATION

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COMBAT PROFILE

PHYSICAL PENALTY

Encumbrance		6
Fatigue		
Injuries/Locations	HR	IP
Bloodloss	H6	
PHYSICAL PENALTY		
Endurance Index (EI)		

SPECIAL PENALTIES

	Value

COMBAT FACTORS

MOBILITY (Speed x 5)	45
DODGE (Agility x 5)	55
INITIATIVE	58
FATIGUE RATE (Load÷End)	3

LOAD (Items Worn/Carried)

ITEM	Weight
Weapons (Total)	14.0
Armour/Clothing (Total)	12.7
MISC.	5.0
	31.7

WEAPON ANALYSIS

Weapon	Weight	Quality	A/D	B	E	P	Notes
Spear	5	13	4/2	4	-	7	
TABURI x3	3	11	1/0	0	1	3	
DAGGER	1	11	1/1	1	2	4	
BUCKLER	3	12	1/B	1	-	-	
SHORT BOW	2	14	N/A	-	-	6	

ARMOUR & CLOTHING

Size/Factor / Description/Material(s)	Weight	Quality	Skull	Eyes	Face	Neck		Shoulders	Upper Arms	Elbows	Forearms	Hands		Thorax	Abdomen	Hips	Groin		Thighs	Knees	Calves	Feet	
Leather Tunic	7.7	SUP						✓	✓					✓	✓	✓	✓		✓				
Cloth Shirt	2	SUP						✓	✓					✓	✓	✓	✓						
Leather Knee Boots	3	SUP																		✓	✓	✓	

ARMOUR ANALYSIS

LOCATION	B	E	P	F	S	T	LOCATION	B	E	P	F	S	T	LOCATION	B	E	P	F	S	T	LOCATION	B	E	P	F	S	T
Skull							Shoulders	5	8	6	8	2	7	Thorax	5	8	6	8	2	7	Thighs	5	8	6	8	2	7
Eyes							Upper Arm	5	8	6	8	2	7	Abdomen	5	8	6	8	2	7	Knees	3	5	4	5	2	4
Face							Elbows							Hips	5	8	6	8	2	7	Calves	3	5	4	5	2	4
Neck							Forearms							Groin	5	8	6	8	2	7	Feet	3	5	4	5	2	4
							Hands																				

COMBAT PROFILE

PHYSICAL PENALTY

Encumbrance		4
Fatigue		
Injuries/Locations	HR	IP
Bloodloss	H6	
PHYSICAL PENALTY		
Endurance Index (EI)		

SPECIAL PENALTIES

	Value

COMBAT FACTORS

MOBILITY (Speed x 5)	55
DODGE (Agility x 5)	65
INITIATIVE	66
FATIGUE RATE (Load÷End)	2

LOAD (Items Worn/Carried)

ITEM	Weight
Weapons (Total)	5
Armour/Clothing (Total)	5.9
MISC.	5
	15.90

WEAPON ANALYSIS

Weapon	Weight	Quality	A/D	B	E	P	Notes
Dagger	1	13	1/1	1	2	4	
Staff	4	14	4/3	4	-	-	

ARMOUR & CLOTHING

Size/Factor / Description/Material(s)	Weight	Quality	Skull	Eyes	Face	Neck		Shoulders	Upper Arms	Elbows	Forearms	Hands		Thorax	Abdomen	Hips	Groin		Thighs	Knees	Calves	Feet	
TUNIC / CLOTH	2.6	SUP						✓	✓					✓	✓	✓	✓		✓				
HOOD / CLOTH	.3	AVE	✓			✓																	
CALF BOOTS / LEATHER	3.0	SUP																			✓	✓	

ARMOUR ANALYSIS

LOCATION	B	E	P	F	S	T	LOCATION	B	E	P	F	S	T	LOCATION	B	E	P	F	S	T	LOCATION	B	E	P	F	S	T
Skull	2	4	2	4	0	4	Shoulders	2	3	2	3	0	3	Thorax	2	3	2	3	0	3	Thighs	2	3	2	3	0	3
Eyes							Upper Arm	2	3	2	3	0	3	Abdomen	2	3	2	3	0	3	Knees						
Face							Elbows							Hips	2	3	2	3	0	3	Calves	3	5	4	5	2	4
Neck	1	2	1	2	0	2	Forearms							Groin	2	3	2	3	0	3	Feet	3	5	4	5	2	4
							Hands																				

would have wound up in the communal larder had it not been for his summoning of a Hru. Easily cowed, the Kabloqui nursed Jerdal back to physical health, and he has since convinced the tribe (by means of ritual and oratory) that he is a god.

Jerdal

The combined effects of hardship, deprivation, and continued use of Fanosel have driven Jerdal more than half-insane. He is given to periods of wandering alone in the wilderness, raving blindly at everything he sees. (It was during such an attack that he was seen by pilgrims).

Clues

Besides the information that Selene has already discovered, it should be possible to discover that Jerdal's route took him west along the north slopes of the Rayeshas. The Ymodi do not welcome intruders in their range, but if the party can win their confidence it may be possible to hear a rumour of Jerdal's journey and attack. The Ymodi will probably tell the story as though they had killed him, and they will not react kindly to information that the party are seeking to aid Jerdal. The players may be able to convince the Ymodi to lead them to the Jobus-Tendut pass in the Rayeshas, but nothing will convince the tribesmen to lead the party anywhere near Mount Niphel.

Once across the Rayeshas GMs can introduce further clues in the form of pilgrims, hunters, etc. who may have seen Jerdal during one of his periods of raving. Dangers in the area include the Gargun colonies of Lucrain and Jufyx.

If players encounter a Kabloqui band they may be ambushed, or openly attacked if they appear vulnerable. If the party can intimidate or win the confidence of the Kabloqui they may discover that one band of tribesmen worship "the mad god" who has recently come among them. The story will be told of an angry deity who wreaks terrible retribution on all who oppose his will.

Possible Outcomes

Jerdal's "prison" is his addiction to Fanosel. He will violently resist any attempt to separate him from his worshippers by force, and will be defended not only by the tribal band, but by any Ivashu he can summon. Jerdal has been using his ability to summon Ivashu to awe the tribes and dispose of "unbelievers".

Jerdal's personality goes through violent changes. At his best, he appears much as Selene remembers him, and is a friendly, although somewhat nervous host. At his worst, he is a raving maniac, subject to violent fits of temper, and given to murder and cannibalism. At such times he will not remember Selene, and may well attack the party. The duration and onset of his personality changes are subject to random variation.

It is possible for Jerdal to be cured of his addiction, although a degree of permanent damage has already been done. If the party succeeds in removing him forcibly they may do even greater damage to his fragile mind. If they can convince him, during one of his more lucid moments, to accompany them willingly, he will eventually become violent.

Jerdal of Tulsyne, Fifth Circle Cleric of Ilvir

Str 12	Spd 10	Int 14	Mob 50
End 16	Eye 13	Aur 13	Dge 70
Dex 11	Hrg 11	Wil 17	Ini 58
Agl 14	Smt 09		FR 02
Unarmed Combat:55 Dagger:76			
Armour: Cloth			
Skills: Ritual:95 Herblore:62 Telekinesis:36 Piety:242			

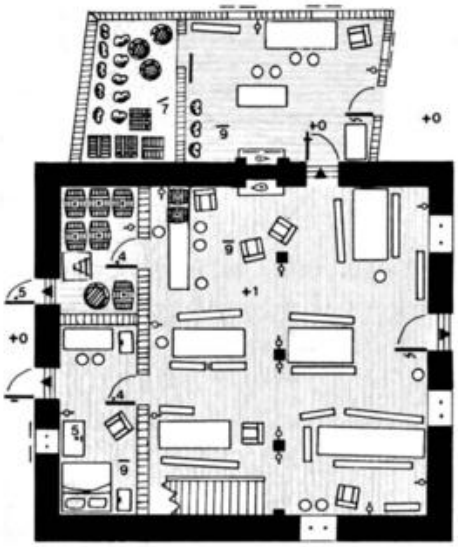
Ymodi Tribesman

Str 12	Spd 11	Int 11	Mob 55
End 12	Eye 11	Aur 11	Dge 55
Dex 11	Hrg 11	Wil 12	Ini 57
Agl 11	Smt 13		FR 02
Unarmed Combat:55 Spear/Club/Dagger/Roundshield:60 Shortbow:50			
Armour: Cloth/Hide			

Kabloqui Tribesman

Str 10	Spd 10	Int 09	Mob 50
End 10	Eye 11	Aur 11	Dge 50
Dex 11	Hrg 11	Wil 10	Ini 51
Agl 10	Smt 13		FR 02
Unarmed Combat:40 Spear/Club/Dagger:45			
Armour: Cloth/Hide			

1. CAER GWAERYN
The seat of clan Aeryn, one of the three Jarin landholding clans in Orbaal. The original tower, built in 388, is the northwest corner of the present building. Symael Aeryn, the present Lord of Gwaeryn, began upgrading the fortifications in 716. Work is progressing slowly due to financial difficulties. Symael is a soft spoken and gentle man of thirty seven, who takes a close personal interest in his subjects. He has little respect for fanatical Jarin patriots and privately believes that the Ivinian overlords of Orbaal will eventually be assimilated into Jarin society.



INTERIOR SCALE
FEET (1 mm = 1 Foot)
0 10 20 30 40 50

2. THE GOLDEN MAIDEN (Janyk of Danyls)
Size: 8 Quality: *** Prices: average
As it is the only tavern in Gwaeryn, the Golden Maiden's common room is normally crowded. Janyk makes a better than average mead and a superb brandy. The latter is exported to Leriel and south to Kaldor. Plans are given below.

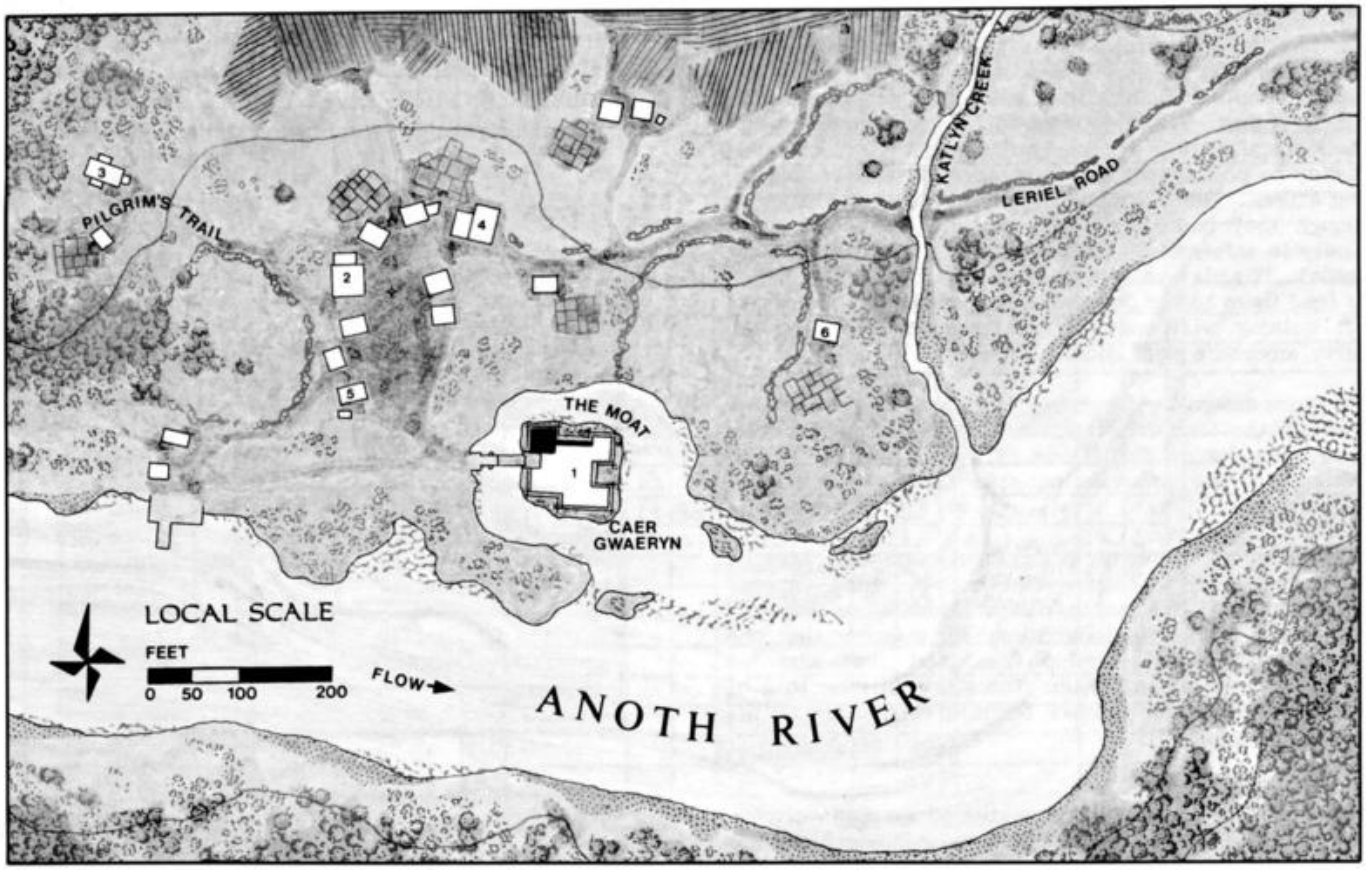
3. TEMPLE OF ILVIR
A temple of the order of Sudelrhynn the Bearer of Loam. The primary house of the order is in Leriel. This temple is home to four priests and several acolytes. It is common for Ilviran pilgrims to Araka-Kalai to spend a day in the temple praying for guidance. The high priest of the temple is Colum of Casha.

4. WOODCRAFTER (Bredle of Hilrich)
Size: 6 Quality: *** Prices: average

5. METALSMITH (Dafyn of Lugryle)
Size: 6 Quality: *** Prices: average

6. HOUSE OF TUGRYL
The residence of Tugryl of Shawan, an elderly eccentric who some locals attribute with magical powers. In fact, Tugryl is just a lonely old man who pretends to possess skills he does not have.

Gwaeryn



Ivashu Hunt

SETTING: Shiran, Gwaeryn, Misyn.
REQUIREMENTS: A party of varied skill. Some wilderness skills are useful.
AIDS: Chola the Delerni.
SUGGESTED READING: CITIES OF HARN, Shiran, Coranan. RETHEM, Kubora.

Chola the Delerni

Chola is the daughter of the chieftain of the Delerni Kubora. The Kubora regard women as social inferiors, but Chola was a willful child and determined to win the acclaim commonly given to warriors, rather than the sedate life of a chieftain's daughter.

This led to conflicts with her father and her tribe. Chola was the physical equal of many boys her own age, and excelled in the various sports practised by young Kuboran males. Seeing the opportunity to rid himself of a growing problem and make a useful alliance with one act, Chola's father arranged a marriage with the son of the chief of the Suyari Kubora. Chola, then fifteen, refused the match, and in a fit of anger Chola's father cast her out.

To someone possessed of a weaker will, this would have meant death or diminished status as the "foundling" of another tribe. Chola was made of harder stuff, however, and having heard that there were fortunes to be won in the south, made her way to Shostim.

There her luck failed her. She was captured by a slaver, trained in erotic arts, and sold to the Garden of Delight, a courtesans' house in Shostim. There she attracted the attention of Sir Petryn of Fornist, the wealthy bailiff of Ilaru manor. He became so enamored that he purchased Chola from her mistress.

Chola

Chola quickly became Sir Petryn's favorite concubine; she accompanied him on his travels, and was privy to many of his secrets. As a result, when he became involved in the murderous intrigues of Rethemi politics and was executed for treason in 712, Chola was condemned to the Pamesani arena.

Before she could become the main event in some grisly spectacle Chola escaped by seducing her guard. This luckless man took her place in the arena, and Chola fled to Coranan. There she met Adasar of Herthel (Coranan key 108) an animal procurer who supplied beasts (and people) to the Pamesani games. Chola accompanied him on expeditions into the wilderness, and since Adasar's retirement in 716 to concentrate on training creatures for the games she has become his main source of supply.

Chola maintains a residence in Coranan (on Libarn Street, near Aranoal's Inn, key 44), and a house in Shiran (on the south side of Kobar Street). Chola also has a standing contract with Eben of Kantar in Shiran (map key 68) to supply him with beasts.

Although she specializes in animal procuring, Chola is not averse to providing the occasional human. She is a shrewd woman who is quick to turn any situation to her advantage. She regards less clever persons as "prey", and often comments that "a fool and his silver were lucky to get together in the first place." Chola travels widely in the course of her work, and often visits Misyn in search of Ivashu. This has brought her into conflict with the temples of Ilvir at Ochrynn and Shiran, who resent her interference in what they regard as their monopoly.

Chola worships the triumvirate of Kuboran gods, although she finds it expedient to pay lip service to Agrik. She has little interest in religion, and is sometimes scornful of persons who put too much faith in it.

The Task

Although Chola has assistants she often employs temporary labour for expeditions. She pays reasonably well, 1.25d per day for mercenary troops, and up to 2d per day for hunters and trackers. It is sometimes possible to negotiate a percentage of the profit.

Chola usually winters in Coranan or Shiran and it is most likely that players find her in one of those cities. Over the last several years, she has tended to visit Gwaeryn in the late spring, and has supplemented her income on more than a few occasions by the acquisition of Anoan or Ymodi tribesmen.

Players might encounter Chola in any of several ways. She sometimes lets it be known that she is hiring trackers and guards for her animal hunts, and she has been known to scour taverns in search of potential assistants. Chola will seldom intimate that she does not limit her acquisitions to beasts, and players should not be so informed by her unless GMs think the situation warrants it. They may, however, hear rumours.

GMs have several options in regard to this adventure. An inexperienced party might be best suited to a search for creatures such as bears, wolves, etc. A more powerful group might be challenged by Gargun or tribal encounters. The latter, particularly if the players have been led to believe they were hired to track Ivashu, might present some interesting possibilities. GMs might also choose to introduce a species of unique and powerful Ivashu of their own creation. Finally, it is possible that Chola might seek to cut her losses or increase her profits by "capturing" the players.

Chola has two constant companions who assist her. Stenel of Larel and Olver of Herde are former Thardic legionaires who mustered out five years ago. Close

friends, they formed a mercenary company to guard caravans, but their first contract ended in disaster when they were ambushed by Tulwyn on the Salt Route. Having lost several members of their company, and acquired a poor reputation in the process, Stenel and Olver were faced with dim prospects. They were "rescued" from having to resort to brigandry by Chola, who saw the opportunity to hire trained soldiery at a bargain price. Since that time, however, the three have become friends, and Stenel and Olver are junior partners and share in the profits.

Stenel and Olver

Stenel is the more outgoing of the two. Fond of food and drink, he is rather bulky. Olver is very laconic, and seems almost shy on first meeting. He lets Stenel take a leadership role in their relationship, despite being the more intelligent of the two. Olver has a barbed and sardonic wit which is often directed at Stenel, who seems to enjoy being its target.

Olver of Herde

Str 15	Spd 08	Int 11	Mob 40
End 14	Eye 10	Aur 09	Dge 50
Dex 11	Hrg 11	Wil 15	Ini 58
Agl 10	Smt 14		FR 03
Unarmed Combat:64 Spear/Roundshield/Mace:75 Shortsword:85			
Armour: Ring/Leather			

Stenel of Larel

Str 12	Spd 12	Int 14	Mob 60
End 13	Eye 16	Aur 13	Dge 65
Dex 14	Hrg 12	Wil 10	Ini 62
Agl 13	Smt 10		FR 03
Unarmed Combat:72 Spear/Roundshield/Mace:69 Dagger:83 Shortsword:92			
Armour: Scale/Leather			

Order of Tuarbalt

SETTING: Gwaeryn, Eastern Nuthela.
REQUIREMENTS: A party of medium skill. Some wilderness skills are useful.
AIDS: See below.
SUGGESTED READING: ORBAAL, Anoa.

The Task

Rumours have begun to circulate in Gwaeryn and Leriel of a bizarre menace that lurks in the forests of Nuthela south of the Anoth River and west of the Nethil. Hunters, woodsmen, and several small parties of pilgrims have disappeared and a few outlying farms and villages have reported missing children. Tales have been heard from Taeldan and Anoan tribesmen that a demon dwells in the forest, served by "the thieves of the night, who drink blood and chew bones".

Various people might approach the players to discover and/or deal with this menace. Some might be willing to help, or at least guide the players to the site of the last disappearance.

In Gwaeryn, players might meet Tugryl of Shawan, an elderly eccentric given to taking long walks in the forest. If approached correctly, and inspired by a few tankards of ale, Tugryl will recount a rambling tale that will include the following elements: [1] "A woodsfolk village, where there was none a month past. And living strange, with other folk among them." [2] "A pit they have, and the heaved some young lad into it. Dead already, maybe, although he was tied. The woodsfolk seemed proper excited over this, and danced and laughed, and him who threw the boy in shouted a lot, although it was nought but gabble to me." [3] "Felt bad there, somehow. Like someone knew I was about and was trying to find me. Made me skin crawl." This is all that Tugryl knows, although he will make up all the lies that the players will swallow if they appear too eager or gullible.

The Truth

The menace is from the Ilviran order of Tuarbalt the Golden Limbed. This group is composed of six clerics and about two dozen Anoan tribesmen who have been "converted to the vision of Gold." The order takes its name from the Ivashu "nearest in thought to the Craven Lord". The founders of the order espoused a doctrinaire and fanatical view of Ilviranism, and three decades of self-imposed exile in the wilderness has reinforced their belief in their own purity.

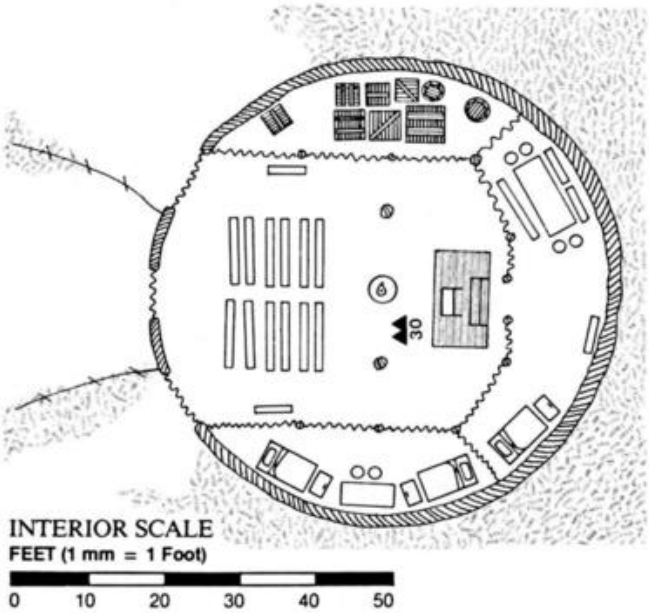
Two years ago the order encountered the Ogarna (see below) and captured it at the cost of several lives, among them the Grandmaster. Berain of Melrony (see below) assumed the leadership of the order, and began telepathic communication with the Ogarna. Due to the alien nature of the creature Berain received a confused vision of the Ogarna's thoughts. Berain believes that the Ogarna is an "Emissary of Ilvir" sent by the "Golden Servant". The fact that the Ogarna's hide is a dull golden shade has reinforced this belief. Berain calls the Ogarna "the Mouth of Tuarbalt" who has been sent "to guide the pious to the paths of holiness."

Because he has misinterpreted the visions he has received from the Ogarna Berain believes that it needs to be fed with "profane flesh" in order to perform its "duties". This led him to introduce the practice of human sacrifice to the order.

ENCAMPMENT OF THE ORDER OF TUARBALT

GMs should locate this encampment anywhere south of the Anoth River and west of the Nethil. The order moves its camp about once every four months.

1. TEMPLE OF ILVIR
   A temple of the order of Tuarbalt the Golden Limbed. Plans are given below. As is the case with all the structures in the encampment, the temple has daub and wattle lower walls covered by a canvas roof.



The order holds most of its ceremonies here. These are presided over by Berain of Melrony, the Grandmaster of the order, who sleeps in the curtained chamber behind the dias. Two other priests of the order are also quartered within the temple. The only access to the enclosure around the Ogarna pit is the curtained door at the west end of the temple.

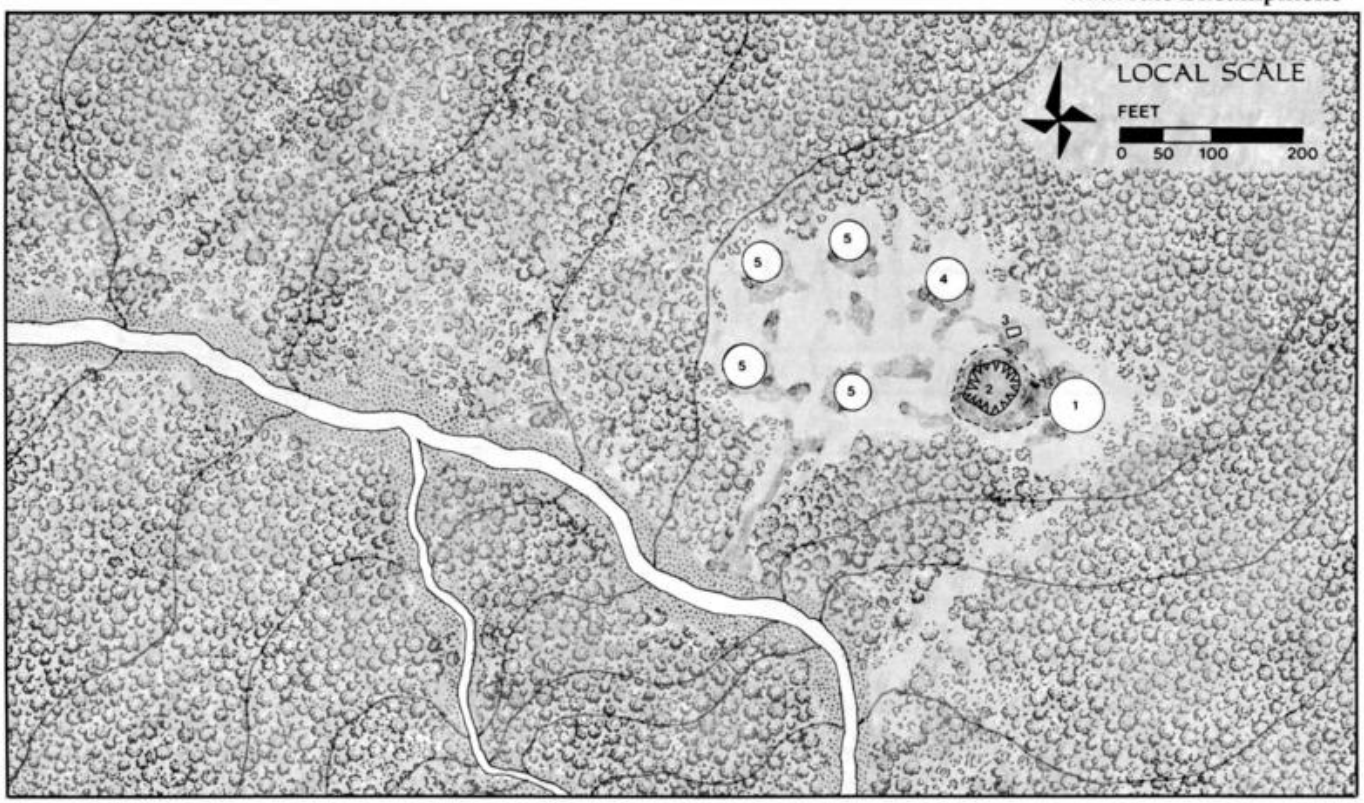
2. THE OGARNA PIT
   This eight foot deep pit is the home of the Ogarna, a unique Ivashu described on the following page. Sacrificial victims, usually bound and unconscious, are thrown to the creature at the climax of the order's rituals.

3. THE ALTAR OF PREPARATION
   This stone slab is used to "prepare" sacrificial victims for the Ogarna. Such hapless persons are bound to the altar and receive fifteen ritual cuts that are said to symbolize the "passage to the Brooder". Fortunate victims lose consciousness from blood loss before being thrown to the Ogarna.

4. HOUSE OF THE ACOLYTES
   Three junior clerics of the order are quartered here.

5. TRIBAL HUTS
   These are the dwellings of the lay congregation of twenty six Anoan tribesmen. There eight adult males, six adult females and twelve children. Anoans normally worship Ilvir (who they call K'orr). These particular Anoans have been "gathered into the truth of the Golden One", over the last decade. They are fanatically loyal to the

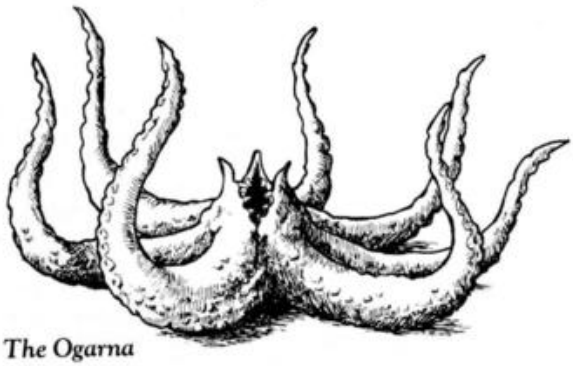
Tuarbalt Encampment



The Ogarna

The Ogarna is a unique Ivashu, with no more idea of the "will of Ilvir" than any other of the deity's creatures. Because of its bulk and lack of mobility the omnivorous Ogarna would, if left to itself, feed on plants, carrion, and creatures that it could stun with its powerful mental bolt. Its mouth is in the center of its body, and it eats by dissolving its food with fast acting digestive acids. It is capable of "walking" by rising on its legs. This is a slow and exhausting process and the Ogarna can not travel more than a league without resting for a week.

The Ogarna is telepathic and very sensitive to the presence of other auras. It is unaggressive, and will not attack unless hungry or threatened. It is satisfied with its role as a "demigod" to the Ilviran order because it is provided with ample food in the form of sacrifice victims. Although the Ogarna is highly intelligent, it is a very alien lifeform, and attempts to communicate telepathically with it are likely to be confusing or painful experiences. Berain believes that he controls the Ogarna, but the creature is simply willing to follow the dictates of the priest because he feeds it. If the order is attacked, the Ogarna will not likely fight in its defense unless directly threatened.



The Ogarna

The Ogarna

Str 32	Spd 02	Int 18	Mob 10
End 37	Eye --	Aur 20	Dge 10
Dex 10	Hrg 01	Wil 18	Ini 52
Agl 02	Smt 01		FR 03
Unarmed Combat:40 11/b Telepathy/Sensitivity:110 Mental Bolt:120			
Armour: B12 E10 P9 F3 S12 T10			

Anoan Tribesman

Str 11	Spd 12	Int 11	Mob 60
End 11	Eye 12	Aur 11	Dge 55
Dex 11	Hrg 12	Wil 11	Ini 55
Agl 11	Smt 13		FR 02
Unarmed Combat:50 Spear/Axe/Dagger:55 Shortbow:65			
Armour: Cloth/Hide			

Assume lesser clerics to be Third Circle initiates of Ilvir with average human statistics.

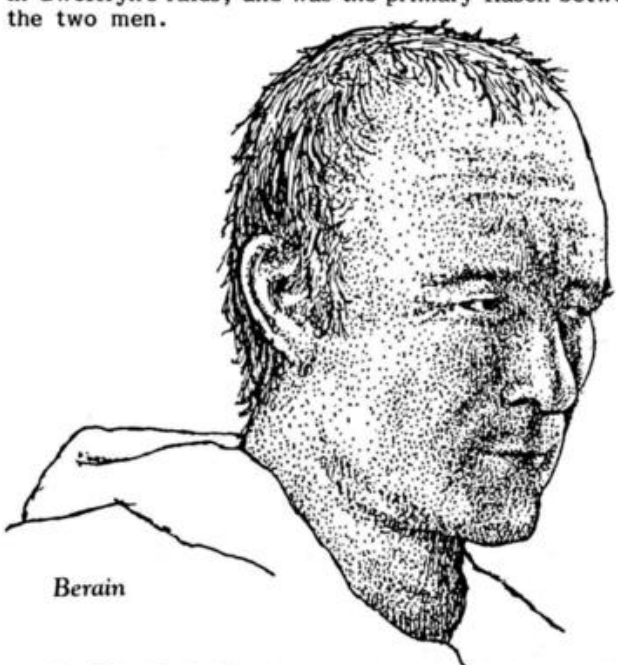
Berain of Melrony

Berain was born to a family of fishermen in Malabin, a village near Lorkin. At the age of five, as is common in many Jarin families, Berain was fostered to a nearby family of freehold farmers. He became closely attached to his foster family, and despite the fact that they lived within a mile, had little further contact with his natural parents.

In 684 Berain accompanied his foster father to Lorkin, and while exploring the settlement he wandered into the castle yard. A party of drunken Ivinians made the boy the object of their brutal humour, and hung him by his ankles from the roof of the keep. This left Berain with a morbid fear of heights and a hatred for Ivinians.

In 688 five families in Malabin, including Berain's foster parents, were dispossessed by the Ivinians. The small band (accompanied by Berain) travelled into the northern wilderness, but by the summer of 689 they were starving. They were rescued by a band of brigands led by Gweffryn Seylnes.

Gweffryn moved his expanded band to Gedan where he made contact with the Ilviran order of Chuchlaen Wheelwright, and began attacking Ivinian settlements. Berain participated in several of these attacks, and felt the "call" to Ilvir when he was eighteen. He proved adept, and was a favorite student of Eochaid of Olthair, the high priest of the order. He continued to participate in Gweffryn's raids, and was the primary liason between the two men.



Berain

In 701 Eochaid was murdered by Ivinians while preaching in Lorkin. In the riot that followed Gweffryn seized the castle. Berain remained one of Gweffryn's closest advisors for the two years that the former brigand was "Lord of Lorkin". When Lorkin fell in 703, Berain fled to Leriel, where he entered the Order of Sudelrhynn the Bearer of Loam. He found its rather flexible view of Ilviranism little to his liking and in 707 he made contact with the order of Tuarbalt the Golden Limbed, leaving Leriel to join the order the following year. Berain was soon playing a major role in determining the order's "doctrine", and he became Grandmaster in 718.

The Dark Order

SETTING: Shiran, Golotha, Coranan, Ochrynn, Araka-Kalai.
REQUIREMENTS: An experienced party of high skill.
AIDS: See below.
SUGGESTED READING: CITIES OF HARN, Golotha, Shiran. ARAKA-KALAI.

The Task

For three decades the orders of the Ochre Womb, Seafarer Ibenis, and the Pia-Gardith have been the major suppliers of Ivashu to the Pamesani Games in Shiran, Coranan and Golotha. While this has allowed them to reach an uneasy peace with the church of Agrik (which often regards Ilvirans as prey) it has also caused a schism within the Ilviran church.

Various clerics have preached against this practice, pointing out the "sacrilege" of dealing with the church of Agrik. In most cases such dissidents have been tolerated or ignored, although a few have been ostracized and disciplined, and some have disappeared.

Over the last five years, however, it is clear that opposition to the sale of Ivashu has become more direct. Captive Ivashu have been released and suppliers have been threatened, beaten, and murdered. Some believe that there is a widespread undergound organization controlling these events, which have occured in locations as far apart as Golotha and Ochrynn.

The order of the Ochre Womb, which because of its location plays a crucial role in Ivashu supply, is eager to put an end to the disturbances. The orders of the Pia-Gardith and Seafarer Ibenis are equally interested in the matter, particularly because their carefully maintained truce with the Agrikan church is beginning to deteriorate. Unfortunately, the nature of the Ilviran church is such that the three orders are unable to agree on the proper course of action. The order of the Pia-Gardith in Golotha, which is most threatened by the Agrikans, has made discreet inquiries about the possibilities of hiring a group of adventurers to investigate the problem.

Players might hear of this offer in any temple of Ilvir, or from any mendicant cleric of the church. The order of Pia-Gardith is not wealthy, so any reward is likely to be slight. A solution acceptable to the orders of the Ochre Womb and Seafarer Ibenis might result in their adding to the reward.

Some players may balk at a task that appears to be beneficial to the church of Agrik. GMs should note that if the current state of affairs continues, the likely result will be the destruction of the Pia-Gardith, and a significant weakening of Seafarer Ibenis.

Clues

Information regarding attacks on Ivashu suppliers, and the release of Ivashu can be gathered from the Ilviran temples in Shiran and Golotha. In Shiran, players might discover that the Agrikan order of Demon Pameshlu the Insatiable captured someone attempting to release Ivashu. After rather lengthy and painful questioning, the captive spoke of the "Lord of dark places", who had directed his actions. The Agrikans took this to be a reference to Ilvir, and unable to get more information form the captive, used him in a spectacle in the arena.

A dissident faction existed at Ochrynn from 692-703. Calling itself the Dark Order, the group vehemently opposed the sale of Ivashu to the Agrikans, and were a source of considerable unrest within the Ochre Womb. In 703 the Dark Order went into self imposed exile in the caverns beneath Araka-Kalai. All contact with the Dark Order was lost by 708, and it was generally assumed that they had died, or had left the area. Recent events, however, have caused memories to be refreshed, and some wonder if the Dark Order still exists.

The Journal of Mikha of Callyn

Mikha of Callyn was a cleric of the order of the Ochre Womb who died in 704. A very devout man, he was among those priests who were deeply troubled by the order's involvement with the supply of Ivashu to the Pamesani Games. Although Mikha was well respected by his brothers in the order, he was somewhat diffident and was incapable of taking a leadership role among the dissidents.

When Tave of K'vier arrived in Ochrynn, Mikha was among his earliest supporters, and when Tave founded the Dark Order in 692, Mikha was his primary lieutenant. Tave's organizational abilities and Mikha's devout scholasticism complemented each other very well, and were largely responsible for the early growth of the dissident order.

About 702, however, the two men had a falling out. Tave was insistent upon moving the Dark Order into exile in the caverns of Araka-Kalai, a move which Mikha regarded as unnecessary and potentially harmful to the order's objectives. When Tave convinced the other members of the order to follow him, Mikha split from the Dark Order and remained in Ochrynn. Although he did not renounce his opinions regarding the sale of Ivashu, it is clear that he was profoundly disillusioned with the methodology of Tave and the Dark Order. His journal, a copy of which is kept in the archives of the temple of the Ochre Womb, has considerable information about Tave, the Dark Order, and Mikha's feelings about both.

By questioning the Master of the Archives players might hear of Mikha's journal. Although the archives are not intended for casual browsing, it is possible that players might get to see a copy of the journal. A reasonably close reading of the text should allow the discovery of the following passages:

> *"He (Tave) will not speak of his past, saying that his life before he came to Ochrynn is unimportant. I have heard from Jelayn (a now dead acolyte) that Tave once claimed to come from Tashal. This I scarce can credit, for in my youth I dwelled in that great city, and little does his accent resemble a Tashalans. Perchance he hails from some other place, and spent time in Tashal, most like in study at the temple there."*

> *"I argued at length with Tave, attempting to sway him from the descent. As we spoke he grew heated, shouting at me, and calling me craven. So wrathful was he that I feared he might strike me, and indeed, he threatened me with harm, saying that he would "crush me in the coils of his strength" if I persisted. Later, however, he grew calm, and though we are no closer to agreement, we parted friends."*

"They (the Dark Order) have made the descent. None among them could be dissuaded, for Tave spoke with such force that my poor words were overcome. I believe that they are misled, although their avowed purpose is just. They have entered the belly of the beast, and I fear what they will discover there. For it is clear to me that there are mighty wills at work, and I doubt that mortal man can sway them."

The Prophesy of Meamyt the Hermit

Meamyt of Pyryn is an Ilviran cleric of obscure origin. He travelled extensively in western Orbaal from 690-708 before taking up residence on Askellin Isle, a small islet lying a short distance off the south coast of the Isle of Arathel. During the period of his wandering, he gained a reputation performing various minor miracles and as a prophet of some accuracy.

In 708, shortly before moving to Askellin Isle and founding the Ilviran order which bears his name, Meamyt made his longest, most general, and possibly most obscure prophesy. Many have dismissed it as the product of a deluded or senile mind, others have interpreted it to mean the coming of a successful Jarin rebellion that will push the Ivinians out of the north, and a few have taken it to be an elaborate theological allegory. There are numerous copies of Meamyt's prophesy in existence. Most Ilviran clerics in western Orbaal would be able to remember the gist of it, and several would be able to repeat it verbatim. Meamyt, now in his eighties, still lives on Askellin and answers all questions about the prophesy by simply repeating it. The complete prophesy is given below.

"And looked I into the Earth, and there was One.
And looked I into the Waters, and there was One.
And looked I into the Air, and there was One.
And the One of Earth was as the One of Waters,
And both were as the One of Air.
And the One of three aspects spoke,
And from his mouth came a host of creatures,
And their forms were many.
And from among them the One chose his servants,
And they did labour and praise the One.
And some among these servants were false
And they did great wrongs,
Even to the enslaving of their brethren.
And the One looked upon his servants,
And picked he one risen from the Plains
To come unto the hearths of the humble
And bring truth to the holds of the false.
And the One spoke unto me, Saying;
Go thou and prepare the way,
For as my servant labours he shall be opposed,
And great shall be his need.
And at hope's end he may falter,
If aid comes not to him."

The prophesy is actually a reference to the sale of Ivashu, the Dark Order, and Tave of K'vier. Tave is the person referred to as "one risen from the Plains." The capitalization of the word "Plains" is significant. In such a form it implicitly refers to the Blasted Plains, the Yashainian home of Ilvir. From this it might be inferred that Tave is a creation of Ilvir, although it should be noted that Meamyt adheres to a radical version of Ilviric Dualism, believing that all creatures, not just the Ivashu, are the creation of Ilvir.

The Truth

Much of the "truth" is contained in the section on the Dark Order in the Araka-Kalai article. As is stated, the Dark Order still exists and has sent secret "missionaries" to western Harn to carry out its work.

Neither the members of the Dark Order, or any of its missionaries are aware of the true nature of Tave of K'vier. An Ivashu of shapechanging abilities, he has managed to keep his true nature a secret. Tave's other form is that of a great serpent, mottled white and brown, about thirty feet long, and as thick as a human thigh. Although he has been seen in this form by members of the Dark Order (who have usually taken it to be a manifestation of Ilvir) and by other explorers of the caverns, no one has made the connection between the serpent and the master of the Dark Order. Statistics for both forms of Tave are given below.

If discovered by players, members of the Dark Order will either deny all involvement with the release of Ivashu, or will attempt to explain the legitimacy and "holiness" of their work. They will claim that divine revelation has shown that Ilvir is pleased with their efforts, and that it is the orders of the Ochre Womb, Seafarer Ibenis, and Pia-Gardith that are heretical. If necessary, the priests of the order will fight, probably summoning Ivashu to their aid.

Tave himself believes that he was created by Ilvir for the specific purpose of stopping the sale of Ivashu to the Agrikans. Whether or not this is true is left to GM discretion. If players have managed to deduce that he is an Ivashu, Tave will admit it and claim that he is acting on the will of Ilvir. This may present the players with an ethical dilemma, whether or not to act on their original contract, or believe Tave is "waging war in a just cause". Tave may attempt to convince the players that they are the "aid" mentioned in the last line of Meamyt's prophesy. If the players attack or attempt to capture Tave, he will take on his serpent form and attack them. His knowledge of the caverns is very extensive, and he is able to squeeze his serpent body through small fissures, allowing him to ambush the players on grounds of his own choosing.

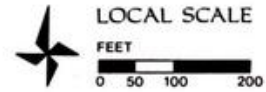
Tave of K'vier, Sixth Circle Cleric of Ilvir

Str 13	Spd 10	Int 15	Mob 50
End 15	Eye 16	Aur 15	Dge 55
Dex 09	Hrg 14	Wil 16	Ini 61
Agl 11	Smt 09		FR 01
Unarmed Combat:75 Dagger:83			
Armour: Cloth			
Skills: Ritual:120 Piety:422			

Tave of K'vier, Serpent Form

Str 19	Spd 15	Int 05	Mob 75
End 18	Eye 20	Aur 01	Dge 55
Dex --	Hrg 11	Wil 13	Ini 57
Agl 11	Smt 20		FR 01
Squeeze:60/15s Bite:70/6t (poison) Poison:H2			
Armour: B6 E8 P5 F5 S6 T8 (except eyes)			

ARAKA-KALAI
COMMON MAP



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ARAKA-KALAI
PLAYER MAP

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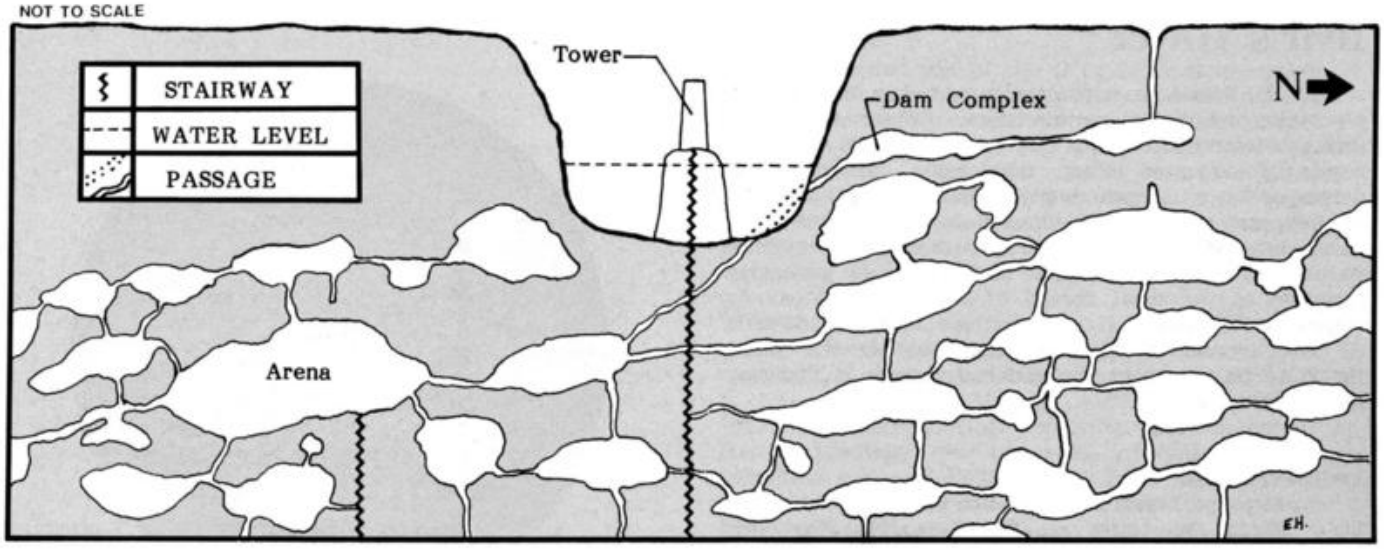
PERMISSION TO PHOTOCOPY



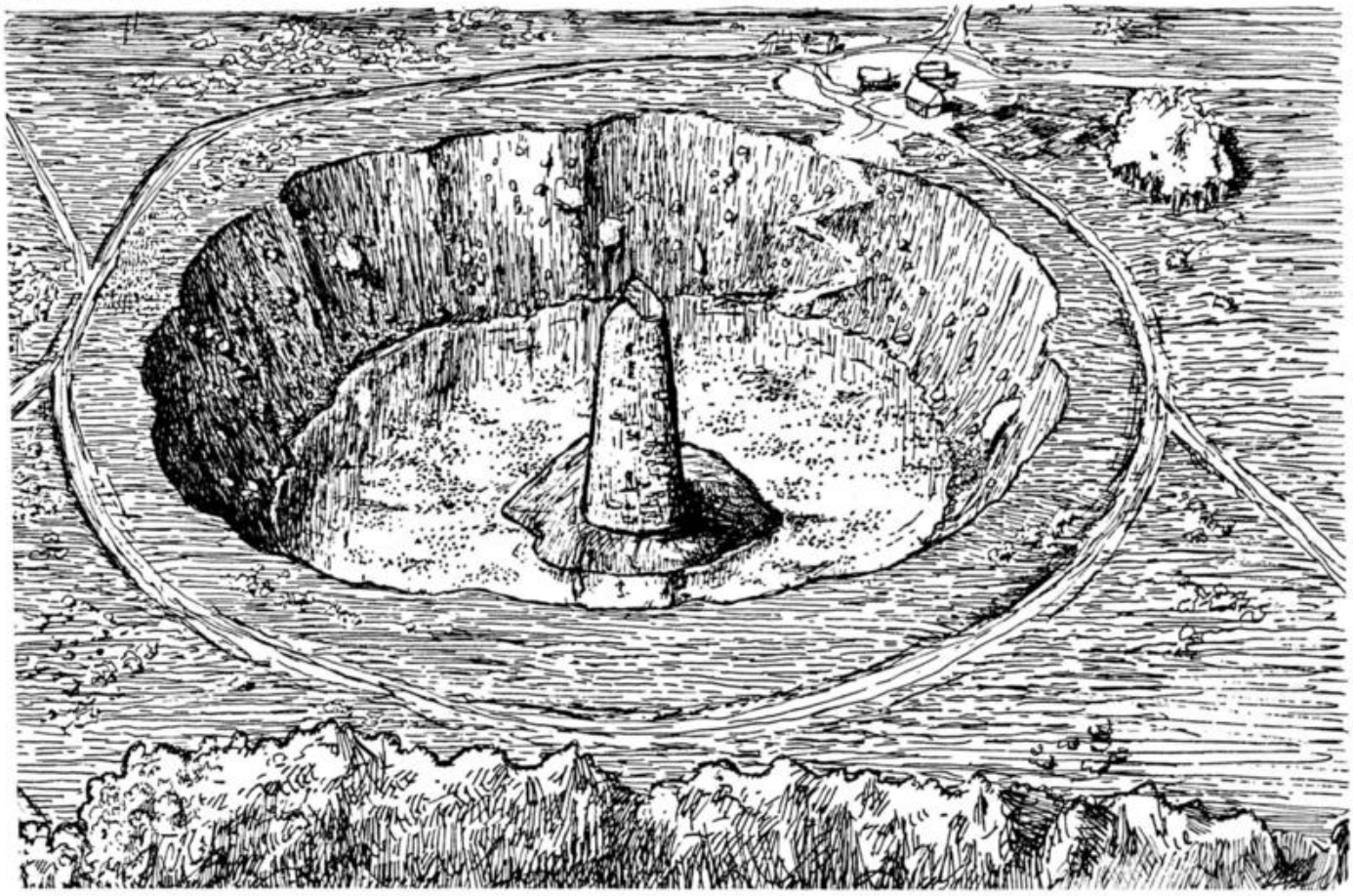
Cavern Network

The map opposite shows the upper cavern network. The outlined boxes indicate sections of the tunnel complex that are mapped in this module. The number in the box indicates the page that plans are on.

Only this level upper caverns have been extensively explored. The side elevation map above gives a general idea of the complex. Bear in mind that anything below the upper caverns is largely speculative. Development of other levels of the complex are left to GM discretion. The breeding pits of Ilvir are said to exist on the lower levels.

The tunnel complex is a fascinating and dangerous environment. Surface water disappears down sinkholes and fissures in the porous limestone. Underground streams and pools appear as the water table gradually decends. Through the years, rock falls, cracks in the walls enlarge, stalagtites and stalagmites grow.

In essence, the caverns are a slowly (but constantly) changing environment. However, there are times when sudden changes in the underground geography occur. Massive cave-ins can fill a cavern with rubble, or seal off an accessway. The subterranean network is a place to tread lightly, if at all.



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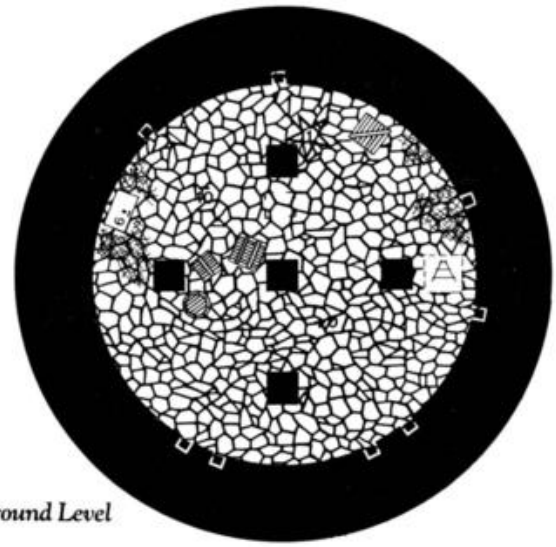
Ilvir's Tower

Ilvir's Tower is now crumbling away due to the elements and little maintenance. Constructed as a shrine between 12 and 21 TR, the tower has not been regularly occupied since 298 when Ochrynn was destroyed by a Gargun swarm. Since the refoundation of Ochrynn in 361, the temple is now visited only occasionally by pilgrims or by clerics of the Ochre Womb. Although it is man made, it is generally regarded as the most sacred of all Ilviran sites. As stated earlier, many Ilvirans believe that the tower is of divine construction, and even those few who know the truth believe that the god had a hand in inspiring the builders.

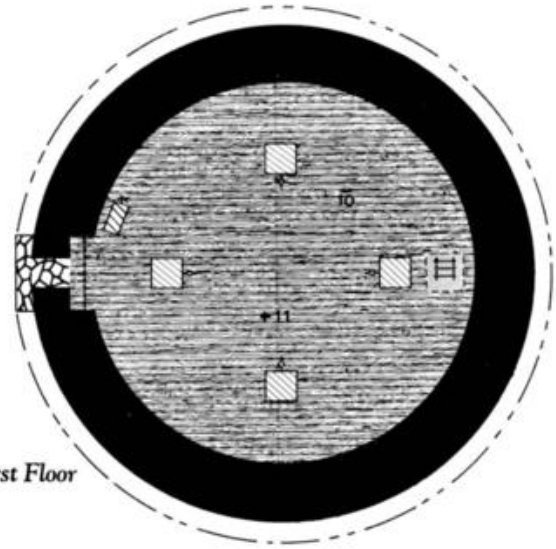


Ground Level

Ground Level

The ground level is accessable only from a ladder from within the tower on the first floor.This was originally intended to be a storeroom for religious artifacts, props, and ceremonial costumes, as well as more mundane supplies. It is now little more than a dank, dark chamber containing refuse of various description. The crates and barrels contain religious paraphernalia, all now damaged by time and damp. The locked trunk has defied all attempts to open or move it. Besides the mechanical lock, there seems to be some form of magical seal on the lid. Its contents and origin are unknown. The trap door near the center of the room opens onto a spiral staircase leading down. According to legend, this leads directly to the court of Ilvir. The only reference to the stair in the Ochrynn Manuscripts is the enigmatic phrase stating that "it is, and was from the Beginning."

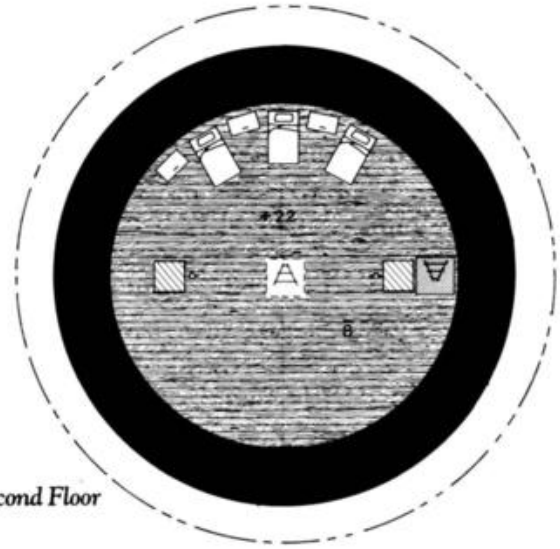
(1) This pillar is the fifth gate of the Serpent's Tongue (Ochrynn map key 15) Non-adherants of Ilvir will find that proximity to the pillar is somewhat painful and unnerving. A non-Ilviran attempting to read the inscription will have considerable difficulty even if he is well versed in both the language and the script. (Roll percentile dice against Will x 2.)



First Floor

First Floor

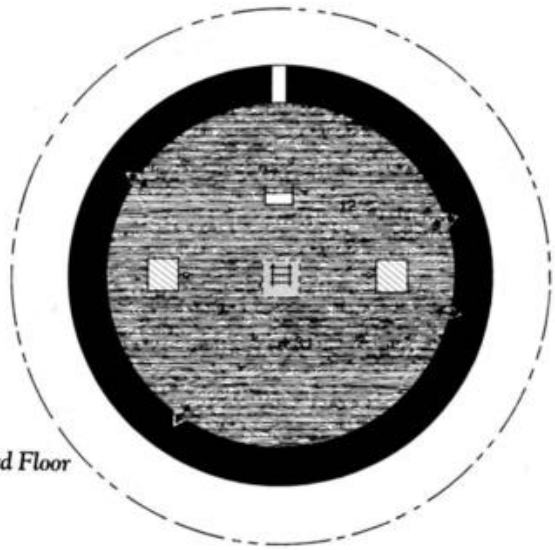
This is the old entrance chamber. Access to the tower was by a ladder that was retracted from within after entry had been gained. The ladder has long since disappeared. Pilgrims are supposed to make their own and carry it across the causeway, or find some other means of entering the tower. The portcullis is controlled by a winch, and a stout wooden door once guarded the entrance. Today, the gate is rusted half open (there is a four foot gap between the bottom of the portcullis and the floor) and unusable. The door has been removed. The room used to be lined with tapestries, but only a few badly mildewed threads remain of these.



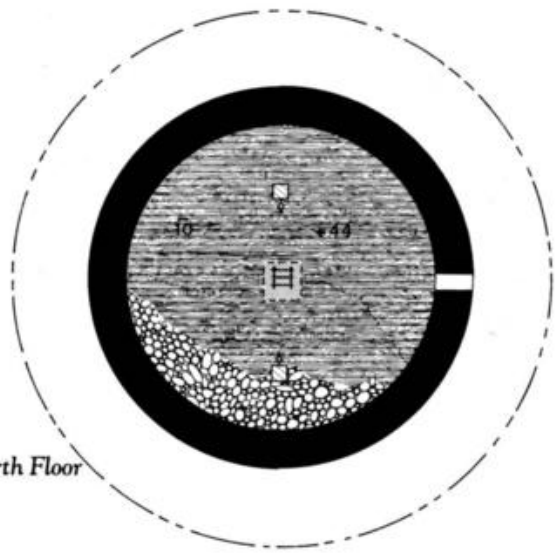
Second Floor

Second Floor

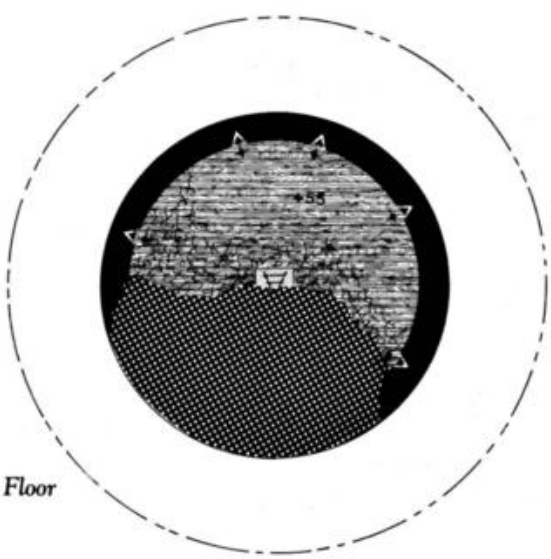
The old dormitory once slept as many as sixteen monks. Today only a few beds remain, all of recent make, which have been brought to, or constructed at the tower by pilgrims and clerics of the Ochre Womb. Seldom used, the beds are rather musty and mildewed and are home to various species of vermin. For those visitors devout (or desperate) enough to stay overnight in the tower, the beds provide a humble place to sleep. There is little of value in any of the trunks, although the curious may find various journal fragments left by previous visitors.



Third Floor



Fourth Floor



Fifth Floor

Third Floor

The original use of the third floor is uncertain. It is now used as a hall of ritual by the visiting clerics of the Ochre Womb and as a meditation chapel by pilgrims. The podium/altar was placed here for the use of visitors. Compared to the rest of the tower, this chamber is in relatively good repair. Visiting priests of the Ochre Womb are fairly diligent about upkeep of the hall. The existence of the hidden alcoves in the walls has been forgotten by the clerics.

Fourth Floor

It is believed that this chamber was the hall of ritual. It is common practice for Ilviran halls of ritual to be constructed with east windows only. This and the ornate wall paintings depicting various elements of Ilviran theology are the basis of this belief. The paintings are now badly faded from exposure to the elements. The best preserved of these depict Seafarer Ibenis and Chuchlaen Wheelwright, two of the more important figures in the Ilviran mythos. One painting, which seems to depict the "Court of Ilvir" is defaced with some hastily scratched graffiti. Written in Harnic, in the Lakise script, is a obscene scatalogical comment on Ilvir and his church, and a praise of Agrik. This graffiti appeared three years ago. Who placed it there, and what happened to him/them, is open to speculation.

The rubble is from the collapsed upper floors of the the tower. This, and the decay of the wooden floor makes the southern section of this level somewhat unstable.

Fifth Floor

This floor is highly unstable. Careless visitors may find themselves unexpectedly deposited on the fourth floor. It is far from clear whether or not this was the top floor of the original structure. It seems likely that there was at least one more floor above this. In any event, the chamber is now completely exposed to the elements. In most places the walls rise about six feet above the floor of the room. As is the case with the alcoves on the third floor, their existence has been forgotten by the clerics of Ilvir.

Visitors to this floor have reported a sense of "closeness" to Ilvir, and there are a few vague comments in the Ochrynn Manuscripts referring to "the chamber of Oneness" and the "manifestation of the Courts" within the tower.

A few pilgrims have reported seeing visions of Ilvir or his semi-divine servants while on this floor. Others have told tales of looking out of the tower from this floor and seeing not the surrounding pit but the desolate landscape of the "Blasted Plains" which are believed to be the home of Ilvir on Yashain. On occasion, pilgrims or clerics have disappeared under bizarre circumstances while visiting this floor. These events have given rise to the common belief that the fifth floor (at least) has a special relationship to Ilvir.

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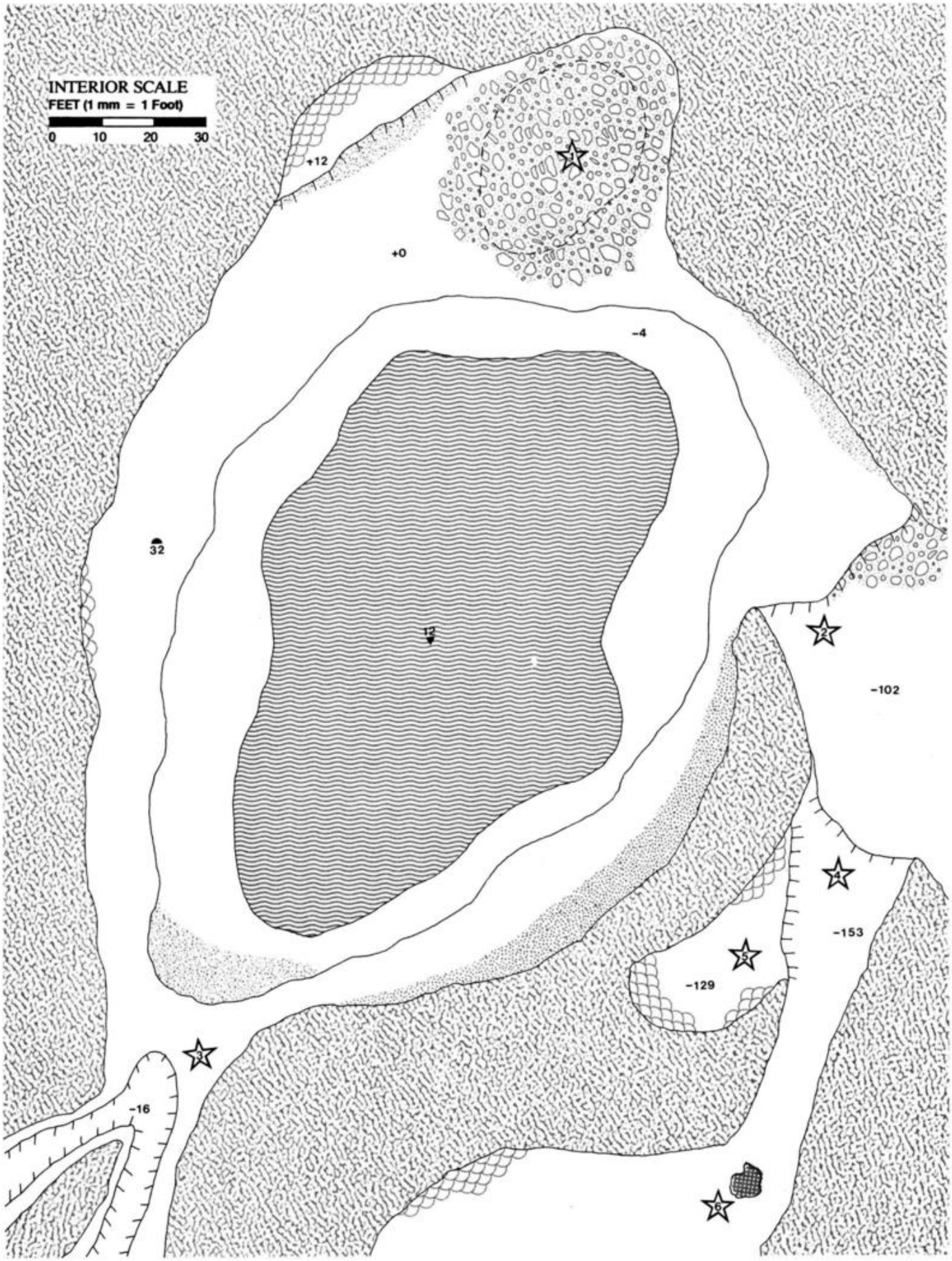

Interior Map Locations

This map and those on the following pages are interior scale maps of the specific areas outlined on the tunnel complex map on page 12. A special Underground Interior Key is provided at the foot of each page of cavern interior descriptions for the features specific to the caverns.

To prevent using ridiculously cumbersome elevation numbers (ie. -1270) or hopelessly confusing changes of elevation due to the slope of the upper ground level, all elevations are derived from the chamber illustrated on this page. The floor of this chamber is given as 0 feet even though it is 70 feet below ground level. All elevations on this and following plans are given as a figure plus or minus 0.

It should be noted that the floors of underground chambers are far from being smooth, level surfaces. We have shown significant changes in elevation, but GMs should bear in mind that the floors are often rubble strewn, hole spotted, and uneven. Careless or inattentive explorers should be treated accordingly.

The Church (Cavern Entrance).

The name of this cavern is derived from its high domed ceiling, which has the appearance of the vaulted nave of a cathedral. In addition, the limestone here is intricately veined and coloured, and is extremely beautiful when seen under torchlight. The acoustic effects of this chamber are also impressive. Almost any noise, no matter how quiet, made within this chamber can easily be heard.

(1) Entrance to the Church is from ground level 70 feet above the floor of this chamber. Although the drop is nearly vertical, handholds and steps have been cut into the rock, as well as a few ledges for use as rest stops. It is possible for a reasonably fit human to climb down from the surface, although it is not without its dangers. A rope and a light source (at least) are advised. The steps and ledges were cut about seven hundred years ago and are only sporadically maintained. A wise explorer will check each step carefully before committing himself to it. An additional danger is water seepage, making the climb extremely slippery.

The rubble pile is littered with the bones of numerous creatures, including those of several would be explorers. In many cases these have been split open and the marrow removed, probably indicating that the cavern is sometimes visited by carnivorous or carrion eating Ivashu.

Light from the surface is dim at best. Only when the sun is directly overhead is there any appreciable illumination of the cavern. One hour before or after noon the chamber is dark.

The pool of standing water is extremely cold. Fed by seepage, it is shown at its lowest point. In late spring it will rise at least to the level of the surrounding hollow and may well overflow, draining south. As shown, the pool is about twelve feet deep. The water is drinkable, but has a particularly unpleasant taste due to mineral salt leaching.

(2) To the east, a tunnel opens off the church to the so-called Gallery Tunnel. The nearly vertical hundred foot cliff blocks all but the most intrepid explorers. The limestone of the cliff face is particularly friable and attempting to scale it without a rope is an excellent way of committing suicide. At one time there was a wooden stairway built down the side of this cliff for the use of clerics maintaining or operating the dam (see page 21) Since the abandonment of Ochrynn c.300 TR, however, the dam has only irregularly been visited and the stairs have long since collapsed and rotted.

(3) South of the Church the cavern narrows to two tunnels leading to the Great Chamber. The culverts in these tunnels are carved by spring runoff. The floor of these tunnels tends to be extremely slippery and treacherous. Many explorers have found it easier to descend into the culvert and walk along its bottom, than risk the danger of falling from the narrow path.

(4) This fifty foot cliff descends to Thelgrin tunnel which also leads to the Great Chamber. Compared to the cliff at the Gallery Chamber (2), this is a relatively easy descent, with plenty of ledges and handholds.

(5) Hasbod's Chamber. This cavern was once the residence of a particularly devout Ilviran cleric called Hasbod of Trenla. He dwelled here for about two decades c. 540. Hasbod was a somewhat peculiar man who was in the habit of disguising himself as a Nolah to discourage visitors. He disappeared in 543. Many of his colleagues believed that he was actually an Ivashu, and had been summoned back to the Brooder.

(6) Benga's Drop. This hole descends about a hundred and fifty feet to a lower level of caverns. The decaying remains of a few ropes, reminders of explorers who never returned, can be found trailing over the edge. Descending without a rope is possible but extremely dangerous. On occasion a peculiar, acidic odour emanates from the hole. This smell is vaguely reminiscent of that given off by certain types of Ivashu, notably the Vlasta.

Underground Interior Key

	FLOWSTONE. Layers of rippled stone along walls or floors formed by mineral deposits. Takes numerous forms.
⊕	STALACTITE/STALAGMITE. Since one is seldom found without the other, this symbol represents both. Only large formations are shown.
27 ▼	WATER DEPTH. The symbol does not indicate shape of the bottom.
⊛	COLUMN. A feature formed by the meeting of a Stalactite and Stalagmite.
	DROP. A sudden, usually precipitous, change in elevation.
	LIMESTONE.
	SUMP. A section of porous rock which allows water to seep through to a lower level.

All other features can be found on the standard interior key.

The Wheelwright's Hall

The Wheelwright's Hall, named in honour of Chuchlaen Wheelwright, the semi-divine servant of Ilvir who is believed to labour forever, attempting to build the perfect wheel. What connection Chuchlaen has with this chamber, if any, is obscure. It seems likely that the name is simply imaginative.

The Wheelwright's Hall is reached from the Church (see previous page) via the Gallery Tunnel. The Gallery Tunnel is so named because its walls are covered with brilliantly coloured, and elaborately patterned flowstone. Many visitors have observed what appear to be pictures in the flowstone. Most reports suggest that the "scenes" depict elements of Ilviran theology, although all such "pictures" require the use of a reasonable amount of imagination, or religious conviction, to be appreciated.

(1) The Dolis Hollow

This feature was apparently formed by the erosion and collapse of the ceiling of a lower chamber. The rubble at the bottom of the hollow seems to have blocked any chambers or passages that may have been connected. There are the bones of numerous creatures, including humans, scattered throughout the rubble. An obscure passage in the Ochrynn Manuscripts suggests that an early group of worshippers used to practice sacrifice of humans and other lifeforms here. Some of the bones are of very recent origin.

(2) The Chiming Tapestries

These are among the most breathtaking features in the entire cavern network. Formed by the flow of water through ceiling cracks and over ledges, these delicate wavy curtains of calcite are spectacularly beautiful. Reaching from the ceiling to within a few feet of the floor, the Tapestries are stained by colourful bands of mineral matter. A few of them are slightly phosphorescent.

In addition to their visual beauty, when tapped lightly the Tapestries give off a pleasant, although piercing chime. A recent party of explorers, entranced by the sound of the Tapestries, were surprised and attacked by a group of Aklash and badly mauled. This has given rise to speculation that the sound of the chime is a summons to various forms of Ivashu.

(3) The False Passage

This tunnel leads to the reservoir behind the Dam (see following page). The name reflects the fact that it leads to a dead end. Even in times of drought there is water backed up behind the dam, and the water is numbingly cold. Because of this, all but the hardiest of swimmers would soon succumb to cramp.

(4) The Column Field

These columns and stalactitite/stalagmite formations are almost the equal in beauty of the Chiming Tapestries. The mineral deposits are intricately banded in shades of yellow, red, brown and blue. This formation has been growing for several millenia; the largest of the columns is nearly four feet in diameter, and most of the stalactite/stalagmites are within a few centuries of meeting.

A common practice among early explorers of the caverns was to leave a small metallic object such as a ring or coin atop one of the stalagmites. As time has passed, many of these have become wholly or partly embedded in the stone by successive layers of deposit. This practice has continued to the present day. It is considered extremely bad luck, or even heresy, to remove any item left behind. Pious Ilvirans see the objects as offerings to the god who "in his patient and careful manner, gathers all to him".

(5) The Dam Walk

As its name implies, this passage leads to the Dam. Although the lower reaches of the cavern are often wholly or partly flooded, it is the only effective way of reaching the dam. For further details, including a map of the lower reaches of the Dam Walk, see the following page.

Underground Interior Key

	FLOWSTONE. Layers of rippled stone along walls or floors formed by mineral deposits. Takes numerous forms.
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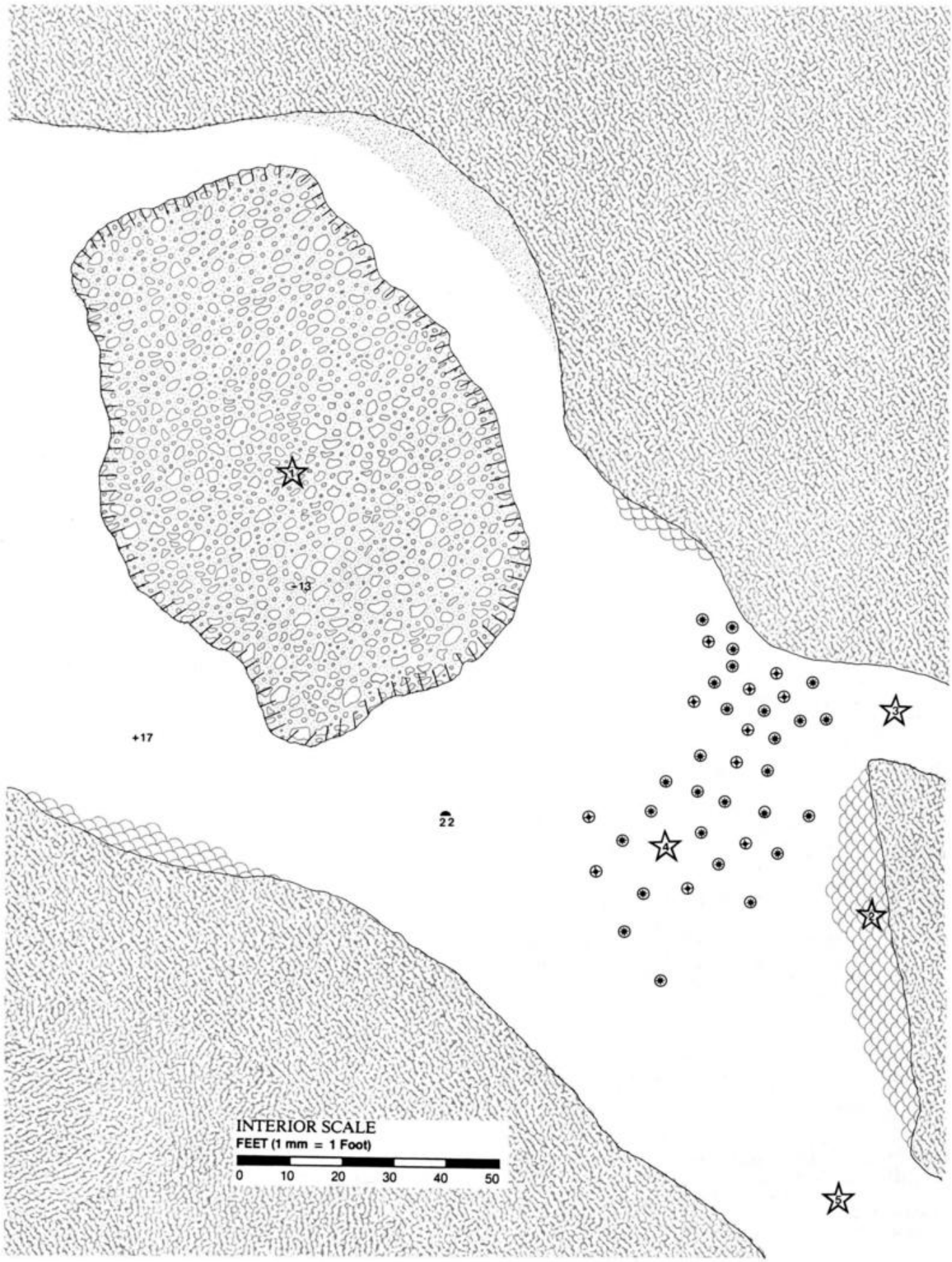
⊛	COLUMN. A feature formed by the meeting of a Stalactite and Stalagmite.
	DROP. A sudden, usually precipitous, change in elevation.
	LIMESTONE.
	SUMP. A section of porous rock which allows water to seep through to a lower level.

All other features can be found on the standard interior key.


+13
+17
22
INTERIOR SCALE
FEET (1 mm = 1 Foot)
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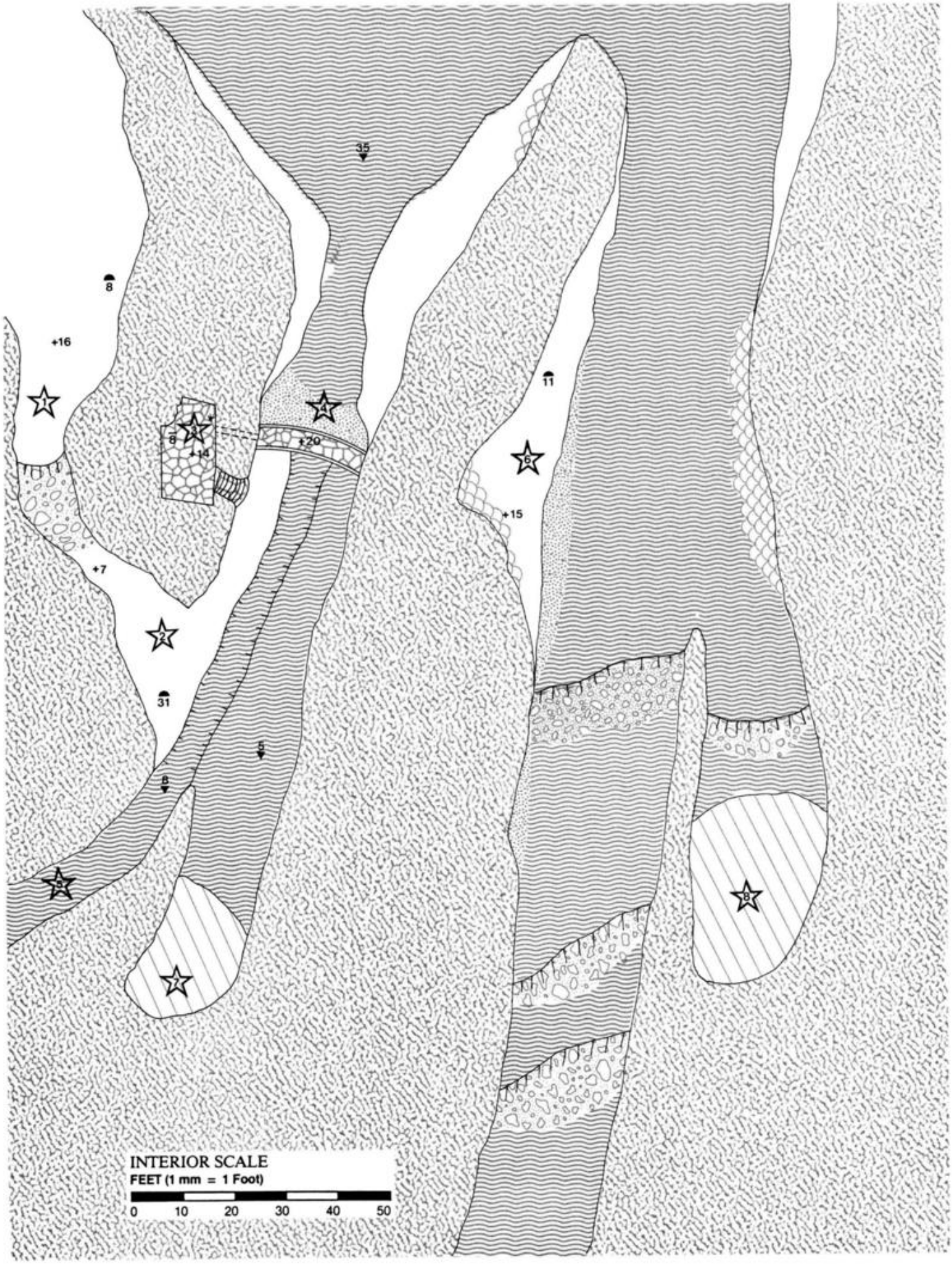
ARAKA-KALAI 20



The Dam Complex

The dam was constructed by the Order of the Ochre Womb in the mid-first century to regulate the flow of water into the pit. This created a large underground lake behind the dam. The intent of the builders is no longer clear; the Ochrynn Manuscripts mention both a "fear of flooding" and a fall in the fluid level of the pit. Speculation is that the early priests were concerned with seasonal fluctuations in water level.

Regular maintenance and operation of the dam has been sporadic since the of Ochrynn c.300 TR. The present clerics of the Ochre Womb last operated the dam during the heavy rains of 707.

Note that although the water texture shown here does not cover the sump or rubble texture, the water actually flows over both. In the case of rubble, rocks are visible above the surface of the water.

(1) The Dam Walk

See (5) on previous page for details.

(2) The Shelf

This is reached from the Dam Walk only by clambering down the rubble plug. At one time there were stairs carved into the stone here, but they were covered by a partial ceiling collapse several centuries ago. No attempt has ever been made to clear them.

It is not unusual for the water to rise and cover the shelf. During early spring the water level can rise with alarming and unpredictable speed. In 707 three acolytes of the Ochre Womb were trapped in the Dam House by rising water. The water level fell after two months. Only one of the acolytes survived the experience. The bodies of his companions were not recovered. The survivor, Jaryk of Trus, is now a priest of the order. Whispered rumour has it that he survived by killing and eating his companions.

(3) The Dam House

This chamber was carved out of the limestone when the dam was built. Controls for the dam sluices are at the north end of the chamber. They are in very poor condition. There is evidence (cracked bones, assorted items of low value) that the Dam House has been used by at least one Nolah. Whether this is a creature that lives in the vicinity, or is merely one of the Ivashu who paused here for a time on its way to the outside world, is left to GM discretion.

(4) The Dam

The dam is built of limestone. Water control is through three metal sluice gates operated from the Dam House. One sluice opens onto the Shelf, the center sluice opens onto the spillway (6), and the third opens onto the channel that leads to the Sponge (7). The Shelf gate is rusted almost shut, and the spillway gate is operable and is presently wide open. The third gate is barely operable and stands about half open. A large amount of silt and debris has built up behind the Dam, completely plugging the Shelf gate. The other two gates are partially blocked but still allow reasonable water flow. There are rough handholds cut in the face of the dam for access to the walkway atop the dam.

(5) The Weeping Stream

This channel opens on the side of the Pit of Araka-Kalai. See the Araka Kalai local map.

(6) Ergath's Ledge

This alcove is one of the residences of a unique Ivashu called Ergath. Ergath is vaguely human in form, with large, flipper like feet and hands, and a thick pelt of sleek, water resistant fur. He is slightly over six feet in height and weighs about two hundred pounds. Ergath has large bulging eyes, but depends more on the acuteness of his other senses to guide him. He is a strong swimmer, and has explored much of the cave complex. He eats very little, although evidence suggests that he is indiscriminately omniverous. Generally, he is uninterested in contact of any sort with other denizens or visitors to the caverns. He is not usually hostile, and has been known to help explorers in difficulty. He has no interest in human artifacts or treasures. Ergath is reasonably intelligent and has picked up a smattering of human languages. He has lived in the caverns for at least five centuries.

The channel to the south eventually reaches the largest chamber on this level, the so-called Arena. Except in times of extremely low water, the only access to the Arena is by boat. Visitors who wish to reach the Arena will have to bring or build their own transport. The temperature of the water eliminates the possibility of swimming.

(7) The Sponge

This slow draining sump is caused by the presence of some extremely porous limestone. Its name is derived from the virtually constant noise of suction that it makes, which has been described by more than one visitor as sounding like the feeding of some large, unpleasant animal.

(8) Misery Vortex

This quick draining sump is caused by an extensive rubble plug. The name is derived from the deaths of four explorers here when their small boat was battered apart in the maelstrom. A fifth member of the party survived by sheer luck. At times of very low water it is possible to reach a lower level of the cavern complex. The descent is very hazardous and has claimed the lives of more than one adventurer.

Underground Interior Key

	FLOWSTONE. Layers of rippled stone along walls or floors formed by mineral deposits. Takes numerous forms.
⊕	STALACTITE/STALAGMITE. Since one is seldom found without the other, this symbol represents both. Only large formations are shown.
27 ▼	WATER DEPTH. The symbol does not indicate shape of the bottom.
⊛	COLUMN. A feature formed by the meeting of a Stalactite and Stalagmite.
	DROP. A sudden, usually precipitous, change in elevation.
	LIMESTONE.
	SUMP. A section of porous rock which allows water to seep through to a lower level.

All other features can be found on the standard interior key.

The Chapter House

The Chapter-House has been the principal center of the clerics of the Dark Order since their self-imposed exile to the caverns of Araka-Kalai in 703. For more details on the Dark Order see page 26. The Chapter-House is the name given to the chamber by the clerics of the order; it is noted on most maps as The Sounding Cave because of the constant, susurrating echo of running water from the south.

(1) Enclave of the Dark Order

Most members of the Dark Order dwell in these crude, stone walled hovels. The accomodations reflect the order's preoccupation with austerity and deprivation. The area is cold and damp, and has resulted in various physical ailments among many of the clerics. The brazier is normally only kept burning during meal preparations; members of the order, as their name implies, prefer the utter darkness of the underworld for most of their activities and meditations.

As might be expected, the nightvision of most clerics has improved dramatically since their arrival, and in most cases their other senses have sharpened in sensitivity. Nonetheless, they cannot see in absolute dark, and most carry torches when travelling through the caverns. There are usually four or five clerics here at any time. Others may be exploring or walking the caverns to "commune with the brooder". The order has two other "residences" within the caverns; one is on a lower level, reached by the Gullet (6), and the other is down Aslynn's Grotto to the south (5).

(2) The Veil of the Craven

This formation of flowstone is very ancient. Some have observed that the pattern of the stone gives the appearance of a massive gauzy veil hiding a face. Some early explorers regarded this as a depiction of an aspect of Ilvir. This point of view fell out of fashion several centuries ago.

(3) Dezenar's Shelf

This eventually becomes a tunnel leading west. See the Tunnel Map (page 12) for details. This area is largely unexplored. Further development is left to GM discretion.

(4) M'nogai Bend

This passage is so named because it is "inhabited" by a large amount of M'nogai, a lustrous green "fungus". Although it is almost immobile and generally dormant, M'nogai presents a considerable hazard to the unwary because of its ability to rapidly convert organic matter into a fermenting slurry. This particular "colony" seems to be immune to mundane means of harm, such as fire, and may be enchanted. The M'nogai tends to blend with the flowstone in the passage, and is particularly hard to see. Some persons have speculated that M'nogai, and a few related "fungoid" life forms are creations of Ilvir. This point of view is not widely held. For details on M'nogai, see the Bestiary in the HARNMASTER rules.

(5) Aslynn's Grotto

This passage is named after Aslynn of Jaksyn, the cleric who refounded Ochrynn in 361. Members of the Dark Order usually reach the Enclave by clambering up the rubble pile. Aslynn's Grotto leads south to a secondary residence of clerics of the order, as well as to a hole descending to a lower level of the caverns.

(6) The Gullet

This natural opening descends over two hundred feet to a lower cavern network. Three clerics of the Dark Order maintain a secondary enclave at the bottom. Access is via a wooden platform that is raised and lowered by the winch. The platform can safely carry about three hundred pounds. There are several small, unexplored side passages opening onto the Gullet.

(7) The High Altar

This is used by the Dark Order for conducting its various rituals. The congregation, which has been known to contain one or more Ivashu as well as the human members of the order, gathers at the foot of the cliff to observe the ministrations of Tave of K'vier, the high priest. The braziers are lit during ceremonies. These "masses" are held about once a week.

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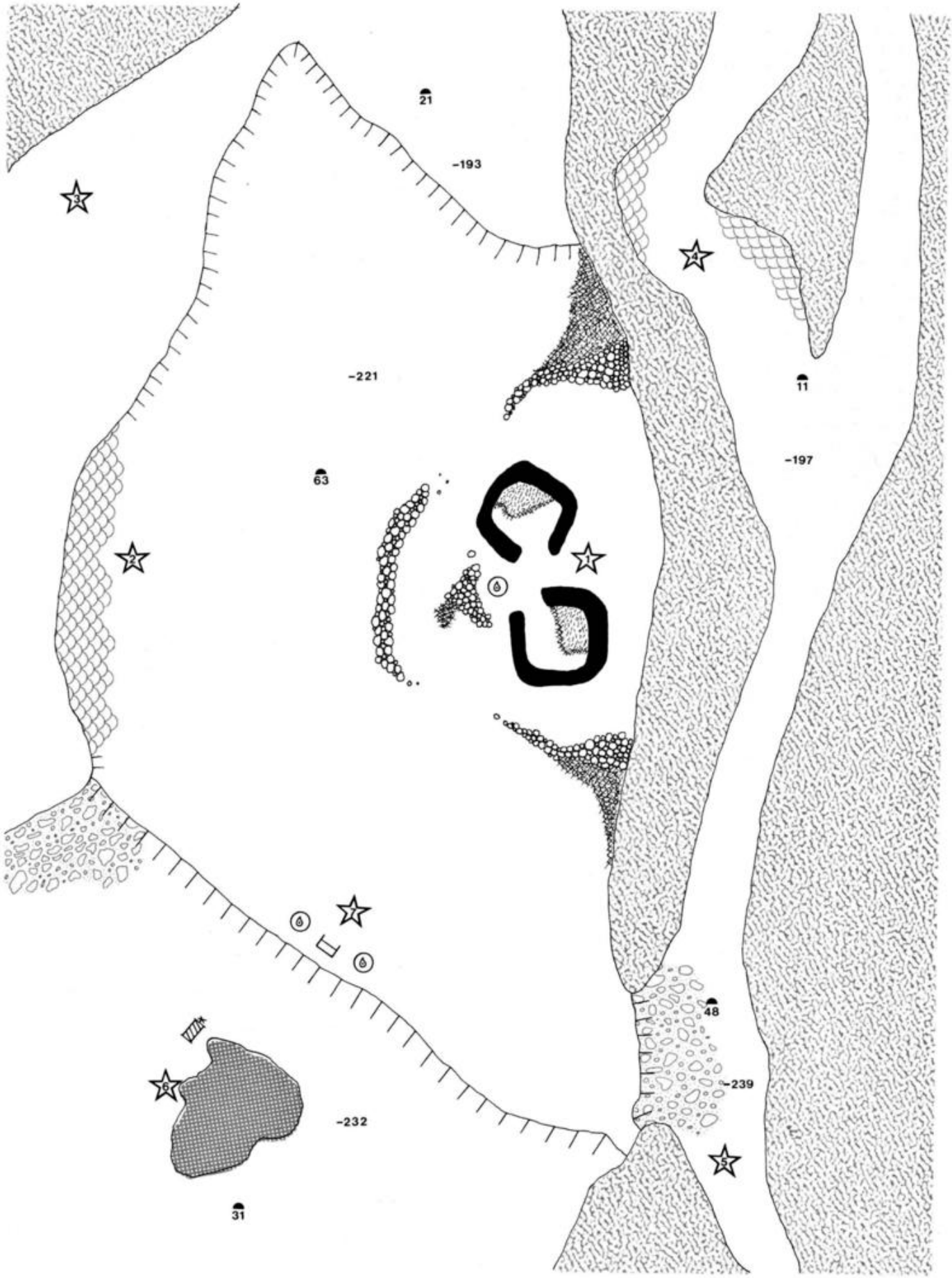
All other features can be found on the standard interior key.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ARAKA-KALAI 24

The Sable Stair

This is one of the least accessible areas of the upper caverns. It can only be reached by travelling down the channel south of the Dam Complex, either at low water, or by boat. As a result, it is seldom visited, although there is considerable evidence to suggest that this was not always the case.

Hints in the Ochrynn Manuscripts, and in a few suviving journals of early clerics of the Ochre Womb suggest that the area once played an important role as the site of various rituals. Little information is available on these rituals; they seem to have ceased in the early third century TR, and it is clear that an attempt was made to edit references about their nature out of official records. Whether this was because of a doctrinal dispute or some other reason cannot now be proved.

One story commonly told to acolytes of the order may provide a clue, however. Presented as a warning against imprudent ambition, it tells of a band of "learned men" who dared to "seek out knowledge" denied them by a "wise artist". Their folly brought them ruin, and almost destroyed their "prudent friends" who had "remained behind".

(1) This is the northern section of the Arena, the largest chamber in the upper caverns. The origin of the name is believed to come fom a few enigmatic passages in the Ochrynn Manuscripts which make reference to "contests of will" held in the caverns. These seem to have involved both Ivashu and Ilviran clerics in the middle decades of the first century TR, but what was "contested" is unclear. Despite the ambiguities in the Ochrynn Manuscripts, the traditional belief is that the events took place within this chamber.

Unlike other areas of the caverns, the floor of the arena is generally smooth and uncluttered by fallen debris.

(2) Like the Dolis Hollow (page 18) this deep, rubble filled depression was formed by the collapse of the ceiling of a lower chamber. Two partially blocked tunnels (the openings are marked "a" and "b") lead out of the depression to a lower level of caverns. The last visitor to the area, in 708, noted that there was a small colony of Vlasta making their home in the depression. Whether or not these are still here is left to GM discretion.

(3) Water flow in this area ceased many centuries ago, with the result that the limestone growth has stabilized. Many of the stalactites and stalagmites are carved in the shape of stylized Ivashu. Umbathri are the most common figures depicted, although all of the five "common" varieties are shown. One of the "Umbathri stalagmites" is shown at the top of the next columns. There are also three figures that appear to be human. Who these represent, if anyone, is not known, although there is some speculation that one of them is a depiction of Kulosir S'gain, a cleric of the Ochre Womb who was active c.97 TR.

(4) The treacherous steps carved into the side of the chimney are the source of the chamber's name. They are clearly made by human hands, although there is no record of their construction in the Ochrynn Manuscripts. What few references there are to them speak of the "ebon steps" that lead "to the darkness of false truths". Although these kind of obscure, seemingly contradictory statements are not uncommon in the Manuscripts, it seems evident that the author of the applicable passages was issuing a strong warning against descending the stairs.

Some scholars have suggested that the steps were built by an early "heretical" faction of the Ochre Womb in a futile attempt to reach the Blasted Plains on Yashain. Although this seems unlikely, it is true that persons with high auras suffer disquiet or pain when near the steps. The last person known to attempt a descent of the steps was Ludir of Woreld, an Ilviran priest from Shiran who disappeared in 674. His fate is unknown, although a few days after his disappearance, three acolytes at Ochrynn had identical dreams in which Ludir appeared to be suffering terrible torments at the the hand of some strange creatures.

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All other features can be found on the standard interior key.

The Dark Order

In 687 the Order of the Ochre Womb, in cooperation with the Order of Seafarer Ibenis in Shiran and the Order of the Pia-Gardith in Golotha, began to supply the Agrikan order of the Octagonal Pit with Ivashu for use in the Pamesani Games in Shiran, Coranan, and Golotha. Their motivations were largely pragmatic, an attempt to come to terms with the Agrikan church.

This caused unease among some clerics of the Ochre Womb. They argued that giving "the children of the Brooder" to the Agrikans was an impious act. For several years this dissaffected group was hampered by a lack of effective leadership and were unable to do more than make a nuisance of themselves.

Tave was a mendicant cleric who claimed to come from Tashal. His arrival in 691 provided the dissidents with a charismatic and eloquent leader. Tave continually spoke of the Tale of the Sundered Claws and the Blood of Agrik. According to common theology Ilvir created the V'hir, fiery demons in Agrik's image from eight drops of blood shed in battle with the goddess Larani. Ilvir is said to have performed this service in exchange for the severed claws of Agrik's hand. Tave dwelt at considerable length on the later elements of the tale, in which Agrik orders the V'hir to slay Ilvir, only to find that they refuse. Ilvir tells Agrik that the V'hir will never harm their maker, and that they will perish at the Brooder's command.

Tave used the tale as an allegory for the relationship between the churches of the two deities. "There is no honor in the Immortal Warlord, and less in his clergy. No bargain can be made with servants of the Reaper. Only might and destruction do they understand, and nothing know they of creation."

In 692 Tave founded the Dark Order from the dissident clerics of the Ochre Womb. The new order was tolerated by the "orthodox" clergy, and operated openly within the Ochrynn temple for several years.

The order drew its name from a quote in the Ochrynn Manuscripts; "And out of cold and darkness came life, not mortal but everlasting". Eventually, the members of the order came to believe that darkness and deprivation were requirements not only for divine creation, but for worship and daily living.

The Descent

Discord between the two orders grew stronger with the passage of time, and in 702 Tave made preparations to lead his flock into the caverns of Araka-Kalai. This caused some internal debate in the Dark Order, and a few clerics renounced their membership, but eventually Tave prevailed. In 703 the Dark Order, which then numbered about thirty members, went into self-imposed exile in the caverns of Araka-Kalai. Tave claimed that "in the holy darkness of the Brooder all will be enlightened", a turn of phrase which amused the clerics of the Ochre Womb.

For several years explorers and pilgrims made sporadic contact with the Dark Order in the caverns of Araka-Kalai. Since 708, however, no contact has been reported, and it is generally assumed that the order died out or has left Misyn.

The truth is that the Dark Order withdrew to less accessible areas of the caverns and deliberately severed contact with outsiders. Tave made this decision to facilitate his plan to "protect the Brooder's chosen". During the decade in which he lived at Ochrynn, Tave made contact with various Ilvirans from western Harn who were disturbed by the use of Ivashu in the Pamesani arenas. He convinced them that the only way to prevent this "slighting of the Brooder" was to take coordinated direct action. In effect, by the time of the Descent, Tave had a loose organization of Ilvirans in western Harn opposed to the use of Ivashu in the Games.

In 715, Tave sent messages to these diffuse groups announcing that "the time of redemption is come". This was the long expected call for direct action that his agents had been waiting for. An escalating campaign of attacks on Ivashu suppliers, release of captive beasts, and other harrassing actions began. Most of these agents have little knowledge of each other's existence, and few have had any contact with Tave since the "redemption message". As a result, it is only in the last year that anyone has begun to suspect that the attacks are coordinated or organized.

Doctrine

Soon after founding the new order, Tave introduced a distinct doctrine from that held by the Ochre Womb. The Ochre Womb espouses Ilviran Dualism, the predominant school of Ilviran theology. This postulates that each being has two souls, one that stays with the body after death and one that goes to its afterlife.

Tave extrapolated this belief to include the notion that all life is the creation of Ilvir, and blended it with elements of the Doctrine of the Barren Cycle, other philosophies, and with some original ideas. The Doctrine of the Barren Cycle is a school of Ilviran thought that argues that Ivashu are a higher form of life than human kind. Tave postulated that Ivashu (by which he meant all life) are made from the body of Ilvir. He rejected the belief that Ilvir had need of Agrik's claws to make the Ivashu, claiming that "the Master's will and flesh is the oneness of us all".

Tave emphasized reincarnation as a reward. He argued that devotion to the will of Ilvir moves the worshipper up the "Ladder of Creation" (see below). Impiety causes reincarnation on a lower rung, or in extreme cases, being cast into an "Afterworld" of eternal suffering.

The most radical part of Tave's doctrine was the rejection of other gods. Although he did not argue that the other gods did not exist, he postulated that they were creations of Ilvir. He implied that Ilvir was one of the First Gods, the "Immutable Ones" of whom the lesser gods (such as Agrik) were servants. According to Tave, the lesser gods "strayed from the path of the Master", and they and their worshippers are to be pitied and scorned. These notions are far removed from the normal tenets of Ilviranism, and indeed, of the beliefs common to most Lythian religions. This doctrine has caused the Dark Order to be labelled heretical.

The Ladder of Creation

The Ladder of Creation was Tave's codification of Ilvir's creations. The higher one rose on the Ladder, the closer one came to the deity.

1) "Divine" Ivashu: (Nolah, Hru, etc.)
2) Human Form Ivashu: Beasts of Conscience
3) Animal Form Ivashu: Beasts of the Common Plane
4) Bird Form Ivashu: Beasts of the Upper Plane
5) Sea Form Ivashu: Beasts of the Lower Plane
6) The Lower Order: (insects, etc.)

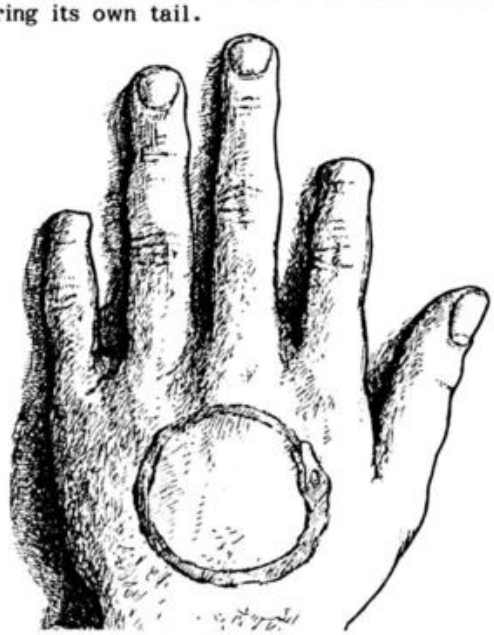
Humans represented a state of being in which the soul was tested by Ilvir for worthiness. The lower rungs on the ladder were occupied largely by non sentient creatures, who were performing penance for past wrongdoings in a higher form. Tave's planes of existence were based on the elements, and served to classify life forms by their environment.

AIR (the upper plane)
EARTH (the common plane)
WATER (the lower plane)
FIRE (the Afterworld of eternal suffering)

Practices

The religious practices of the Dark Order involve considerable self-deprivation. The clerics spend much of their waking life in the absolute darkness of the caverns, the better to "seek the oneness of creation". However, the code of darkness goes only so far. Fires must be built to cook and for warmth, as temperatures below ground are only slightly above freezing. This austere lifestyle has caused various maladies among the clerics.

Fasting is common (sometimes because of a shortage of food rather than from firm doctrinal reasons) as is the severing of the top joints of the fore and little fingers of the left hand. All clerics of the order bear a tattoo on the back of the left hand of a serpent devouring its own tail.



Having no natural light underground, members of the Dark Order operate on a vastly different schedule than people who live on the surface. Day and night have little meaning for them. Their time is divided into three irregular periods of variable duration called "Service," "Preparation," and "Searching".

Service is the performance of "holy work". It includes prayer, exploring the caverns (which is believed to lead to greater enlightenment), and "labouring with the Divine" (working with Ivashu). The clerics usually sing their prayers, a tradition that began with the the order's retreat to the caves. Service is performed in darkness if possible, and never with more than the bare minimum of illumination.

Preparation is the mundane work required for survival underground. This involves food gathering, cooking, and maintenance of their living quarters. It is during periods of preparation when members of the Dark Order venture to the surface to gather food, firewood, and other necessities. Such visits to the surface are invariab'·· made during the night.

Searching is the Dark Order's term for sleep. At such at time clerics are said to be "stretching a hand through inner darkness" to reach an understanding of Ilvir.

Tave of K'vier

Unknown to the other clerics of the Dark Order, Tave is a unique form of Ivashu who is able to assume human form. His secondary form is that of a mottled white and brown serpent about thirty feet long. (HARNMASTER statistics for both forms are given on page 16 of the adventure insert.)

Tave

In human form Tave appears to be no different from other men. The only characteristics of his serpentine self that are evident while he is in human form are a vague reptilian cast to his features and a noticeable dryness of his skin. The top joints of the fore and little fingers of his left hand are missing, although in his case the lack is natural, as opposed to the surgical removal practiced by the other clerics.

Tave believes that Ilvir gave him human form and abilities to enable him to put an end to the practice of sending Ivashu to the Pamesani games. Whether or not this is true is open to question; Tave has no proof except the "knowledge" that he was created with.

No description of Araka-Kalai would be complete without some discussion of the bizarre creatures that inhabit the area. The following is a summary of information available in the HARNMASTER rules, the HARN regional module, and GODS OF HARN. It also includes some new data.

The viewpoint used below is the one most normally accepted as "truth" by Harnians. As noted elsewhere in this module, some sects of Ilvir have radically divergent opinions on the nature of the Ivashu and the means of their creation. If desired, GMs can easily adapt the information given below to accomodate such opinions as whole or partial "truth".

The Ivashu

Ilvir's "enchanted" creatures are also known as the "Fatherless Multitude" (by Ilvirans) and the "Accursed Beasts of the Barren Circle" (by non-adherants). Ilvir creates the Ivashu somewhere at Araka-Kalai, making use of a limited number of souls which he is constrained to use over and over again.

The Ivashu are totally sexless and cannot breed; when they die, their auras/souls return to Araka-Kalai, where Ilvir reincarnates them in a new body. After spending some time at the court of the deity, they are sent into the world again. Many are quickly slain by other Ivashu, but some survive and may be found in any part of Lythia.

Most Ivashu possess strange powers. Many species are intelligent, and speak Ivashi, their own language; others are semi-intelligent and operate largely on instinct. Some of the more benign intelligent varieties have even learned local human dialects. A few species seem to live for centuries, while others have lifespans that can be measured in months.

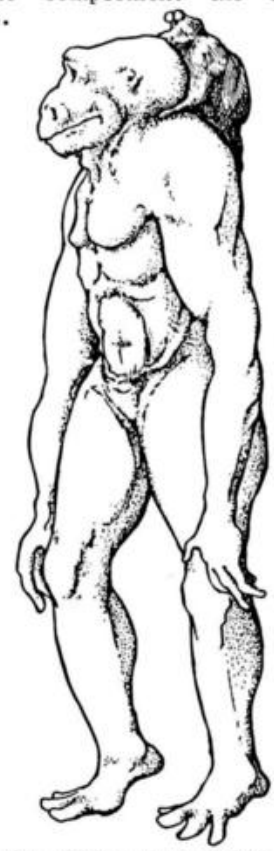
Five varieties of Ivashu are the most common. It is not known whether this is because they have proved most adaptable to survival, or because they are the easiest to create. The five "common" Ivashu are: the Aklash, the "Vessel of the Choking Wind", a semi-intelligent, self-regenerating monster, whose breath causes extreme nausea in its victims; the Hru, a gentle rock giant which dwells in highland regions; the Nolah, the "Dank Stalker" or Harnic Troll; the mischievous babbling Umbathri, startlingly ugly "Bearers of the Mask" who can blink in and out of existence; and the small, fragile, and dangerously fast Vlasta, called the "Eaters of Eyes". Further details and statistics for the "common" Ivashu can be found in the Bestiary section of the HARNMASTER rules.

Uncommon Ivashu

Ilvir enjoys creating experimental lifeforms, and may produce any conceivable beast in some quantity. Many varieties are unique, although whether these represent "prototypes" for new species, are created to perform a specific task, or are "toys" with which the deity entertains himself, is unknown. Three unique Ivashu are discussed elsewhere in this module and in the adventure module insert. They are Tave of K'vier, on the previous page, Ergath, on page 21, and the Ogarna on page 14 of the adventure module.

Although the five "common" species account for almost ninety five percent of the Ivashu that are created, at least one variety occurs in significant enough numbers to deserve mention. This is detailed below. GMs may wish to use these creatures when "Rare Ivashu" are generated on the HARNMASTER encounter tables.

The Polan-Tekek is actually two symbiotic Ivashu, the Polan and the Tekek. The Polan is a large, semi-intelligent humanoid creature about six feet high. The Tekek is a small, crablike creature with large eyes and a well protected brain case. When operating in symbiosis the Tekek clings to the neck of the Polan with its clawlike hands and inserts a pair of thin tentacles into orifices in the side of the larger creature's neck. These connect to the Polan's central nervous system and bloodstream, allowing the Tekek to receive sustenance and to use its formidable intelligence to complement the larger creature's physical skills.



Although the Polan and Tekek are capable of functioning independently, they are seldom found disconnected because of the advantages of combination. The Polan's eyes are weak and monochromatic, whereas those of the Tekek are excellent. On their own Tekeks are all but immobile, and Polans lack the intelligence to use tools.

Polan-Tekek

Str 17	Spd 12	Int 18	Mob 60
End 16	Eye 15	Aur 16	Dge 55
Dex 12	Hrg 11	Wil 12	Ini 63
Agl 11	Smt 11		FR 02
Unarmed Combat:65 4/b Club/Spear/Knife:60 Pyrokinesis:85			
Armour: B4 E3 P3 F4 S2 T3 (except eyes)			

ARAKA-KALAI™

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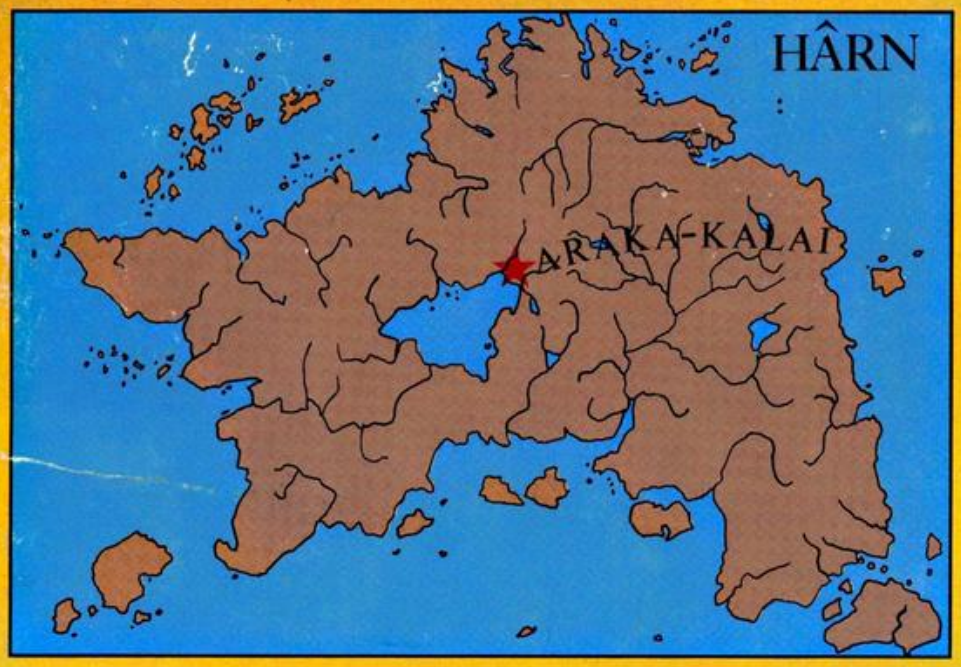

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ARAKA-KALAI

The mysterious "pit of Ilvir" is reputed to be the home of Harn's most bizarre inhabitant, the deity Ilvir. The fetid pool is said to be the breeding ground of the Ivashu, the god's strange creatures, and it is the final destination for many Ilviran pilgirms. This article includes two colour maps, one of the pit itself and the other of a nearby Ilviran temple complex. Interior plans of the temple, and extensive maps of the caverns beneath Araka-Kalai are also included. Details on the geography and history of the area are dealt with, and information on the Ivashu and the enigmatic Dark Order is also given.

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